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THE GREAT CONSUMMATION



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THE

GREAT CONSUMMATION

AND THE

SIGNS THAT HERALD ITS APPROACH

BY

D. T. TAYLOR

AUTHOR OF "THE REIGN OF CHRIST ON EARTH," "THE COMING GLORY,"
"THE CHARIOTS OF FIRE AND IRON," "THE COMING
EARTHQUAKE," ETC., ETC

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PREFACE.

In the preparation of this volume the author, independent of ecclesiastical trammel and of theological and scholarly lordship over the realm of thought, has, after years of study, sought to reach by fair and sound methods the conclusions herein presented, and which without egotism are deemed impregnable and irrefutable, as well as momentous and worthy the candid attention of all thoughtful minds. Regarding facts as more reliable than conjectures and probabilities, and preferring the unstrained, natural, common sense interpretation as against an ideal one, I have refused to take for my masters in exegesis those expositors of whatever creed who make *this* generation to mean *that* generation, and *genetai* to mean "fulfilled" instead of "begin to be;" who interpret the Daniel abomination of desolation as denoting Pagan Rome instead of Papal Rome; who apply the great tribulation to the Jews in the past or to Christians in the future, instead of the Church of Jesus during the supreme rule of the Papacy; who perceive in "*this* gospel of the kingdom" only the message of a suffering and dying Christ, instead of a heralding to the nations His appearing and Kingly rule; who see no special signs of the last advent accomplished, but put them all in the

unknown future, or, which is worse, thrust them back into the first century of the Christian era, and perniciously explain the words of Jesus to make it appear to the unstudied that He made His second coming in Spirit at Pentecost, or in national judgment by Roman armies at Jerusalem's overthrow: and finally, who turn all the magnificent signs into tropes and symbols instead of explaining the words in the prophecy on the literal principle, which is the only safe one by which to understand the candid, solemn terms used by our Lord.

With all such I have a controversy. Let them beware of longer taking liberties with Christ's words. Let them cease to falsify them by destructive criticism and mystic interpretations. Such writers may still dare to do so—I dare not. What is the chaff to the wheat? Compelled to antagonize these errorists, I unqualifiedly assert that so far in time every item and minutia in the royal prediction is already met in actual history. The historic ground I take is safe, certain, and sure. The grand foretelling is a magnificent stream whose mighty flow is near its end. No proof of this is invented,—none need be. History teems with evidence on its every page. We bow in reverence before the rejected King who from the summit of Olivet saw the consummation, and whose unerring lips announced it.

But will the full and fair detail herein made, imparting knowledge of the signs of the Saviour's swift return, be read and pondered? And will the world be the better for it? Or will this race of men, knowing these stupendous truths, remain "perplexed, but not reformed," and wonder and perish?

We shall see. The excellent Spurgeon is convinced that "No preaching will of itself avail to make ungodly men expect the coming of Christ, however clear, bold, consistent, and long continued it may be. The world is mad upon its idols ; its ears are too dull to hear the truth." Let us hope that the great preacher is mistaken in his estimate of men, and fervently pray that many shall hear the last warning calls and turn to God. Will a clear knowledge of the signs quicken the activity of the Church, increase her zeal, her sacrifices, her watchfulness, and cause in her a deeper, warmer love for His appearing? Inasmuch as no victorious crown is promised where this love is wanting, an affectionate loyalty must be the attainment of every Christian. Heaven forbid that the earth longer teem with professing believers who at heart have no interest in or sympathy with the returning Bridegroom and his reign below !

It is a pleasure as well as a duty to send forth this volume to mankind. The study involved in its production has been a joyful one. The task is sweet. His majestic advent in the glory-clouds has never been out of mind. It is the coronal of the superstructure, the pole-star of hope, the culmination of sacred faith, the focus of all fond and longing desire, the acme of the great King's power and glory. Not to know these tremendous truths pertaining to the last things when we can know them is a sin. To know them and not speak them out loud is a crime. Where love and duty drive the wheels of our chariot we shall not be silent, for now momentous issues are involved, and all souls are summoned solemnly to consider them.

Meanwhile "all the scenery above proclaims that the great last catastrophe is near." If I have rightly interpreted the recent solar commotions, then are they portents indeed. Other signs may shine forth, and the fears of men be augmented. The mighty orb of fire will perhaps still hang out the flag of distress, and in voiceless but convincing tones proclaim the coming consummation. The phenomena of our times are indeed startling. The history of astronomical science has nothing so alarming. Nature cries out for the Restorer. He comes !

Men and women in all the earth, Are these things so?
Have I dealt only in high fiction? Rather, do not stubborn
facts substantiate all our evidence and confirm our conclusions?
What will you do with the matter? Have you been
uninstructed and unobservant of His signs? Read and be so
no longer. Strike back if you will, but first hear one who has
but performed a duty to his fellows, and would do a service
to the Master and King. A sneer will not avail to answer
me. Say not "I cannot understand." I have not dealt in
obscure numbers and mystical symbols, but in things seen
and felt. Are not these Christ's signs? Shall we trifle with
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and moon and stars and earth and heaven, do we not hear
the chariot of the returning King? His reign of bliss will
soon begin. Is our peace made with him? If not, then be
quick, for He comes quickly !

D. T. T.

Hyde Park, Mass., August, 1891.

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CHAPTER I.

THE RETURN OF OUR LORD.

"I will come again, and receive you unto myself."—JOHN
xiv. 3.

"The day of the Lord's appearing is the day around which
our chief hopes must center."—*C. H. Spurgeon.*

The doctrine of the return to earth of the absent Redeemer is a theme which the great lecturer, Joseph Cook, has been pleased to characterize as "important, momentous, and fascinating." That return and its harbingers are amply set forth in the grand prophecy of our Lord, as recorded in the twenty-fourth chapter of Matthew, the thirteenth chapter of Mark, and the twenty-first chapter of Luke, the true meaning of which, while a matter of dispute and varied interpretation, is yet of vast importance to the waiting and working Church.

A lack of attention to facts and a want of careful discrimination on the part of the expositors of this great prophecy, has proved detrimental to truth and bewildering to Christian minds. The

narrative in Matt. xxiv., Mark xiii. and Luke xxi. has been jumbled together confusedly, and times and seasons, themes and places sadly mixed. Let us endeavor to sift, outline and arrange the details to meet their history, and give consistency to the whole narrative.

Evidently there is one main discourse, uttered in two places, and along different lines of thought. The inquiries began in the temple, but just how much of the answer was there given it is difficult to say. These inquiries were continued on the Mount of Olives and the answers completed there. The temple witnessed the presence and teachings of Jesus in the day time, but Olivet heard his words at night. (Luke xxi. 37, 38.) The temple inquiry was public and concerned the temple; Jerusalem, and the Jews; the Olivet instruction related more especially to the Church of Jesus, and was given in private. It is Luke who runs down on the Jewish line, while Matthew and Mark run down on the Ecclesiastical line. All this is plain from Luke xxi. 1-7, with verses 27 compared with Matt. xxiv. 1-3 and Mark xiii. 1-3. This division of subjects was necessary in order to answer the two-fold inquiry made by the disciples, *viz.*, (1) "When shall these things be." (2) "What shall be the sign of thy coming." The double question involved at least two different

events to occur at different times, and wisdom will separate the two and not confound them.

It is true that the inquirers may have associated the things relating to Jerusalem's destruction with the very end of the world and Christ's last coming. But the natural separation of the questions argue their two-fold character and the answer of the Saviour confirms this view. As any careless reader can see, the first part of the double inquiry related to the temple's overthrow. The suggestion of this question, if not asked at the temple, seemed to originate at the temple gate and beside its very walls. (Luke xxi. 5-7.) In Luke we find full reply.

Can all the foretold events be put in chronological order as now known from history? Certainly we can approximate something of the kind. It is plain that whether such order was preserved by the Great Teacher in describing the events as they were to occur from first to last or not, the recording evangelists have not preserved such order nor presented the events consecutively in the prophecy as they have occurred in history. It is necessary to arrange these in accord with history, that we may understand and profit by this great prophecy, and know when to look for the signals of the glorious day of the Master's return.

Three sacred writers give our Lord's prophecy ;

these are Matthew, Mark, and Luke. John omits all allusion to it. Luke gives five full verses (20-24) to the coming wrath on the Jewish people, while the verses that follow to the end of the chapter, evidently concern the Christian Church. But verses 9, 10, 11 refer to the devastating wars that resulted in the decline and downfall of Rome under the Cæsars, while from verse 12 to verse 19 there is portrayed the persecutions of Christians by this same Pagan Imperial power, expressly located in time, "before" the ruin of the empire by wars. Then beginning at verse 25 the signs of the advent are recorded, and they are so noted as inevitably to fall into the closing years of the Gentile times. (See v. 24.) Turning to Mark xiii., we find the same general features, namely: the ruin of Jerusalem (vs. 13, 14), the wars that followed in the breaking up of Rome (vs. 7, 8), the persecutions endured by the Church (vs. 11-19), and the signs that then were to follow the waning years of the tribulations (v. 24). Matthew outlines a like series of events, not in consecutive order, but in a general way, throwing in our Lord's words as they were brought to mind by the Holy Spirit. (John xiv. 26.) We see the false Christs named by the other two evangelists, the vast national wars, and "then" begins the long, fiery ages of trial. (Vs. 5-13). Rome Pagan

began these; Rome Papal continued the trials; but all was under the dreadful fourth empire. Jerusalem was to be destroyed by one form of this desolating power (vs. 15, etc.), and the havoc was to continue in a fiercer demonstration of beastly wrath against the true Church under Rome's last form (vs. 21, 22); following which comes the constellation of signs of the "coming in the clouds of heaven with power and great glory" (vs. 29-31).

We content ourselves with this outline, it not being the purpose of the writer to explain all details. That which concerns us in this effort is the signs. To locate these correctly, attention should be paid to the prophecy as a whole, and to its historical fulfillment in order and time. Some of the events are easily fixed. We find the strong walls of the Jewish capitol were to be besieged by invading armies and razed to the ground; not a stone of the famous temple was to be left upon its fellow stone. This transpired between A. D. 64 and A. D. 71. But the words of Christ stretch on long subsequent to A. D. 71. Then follows "the days of vengeance and wrath upon this people," *i. e.*, the Jews. They took in the woe on the pregnant woman, and the nursing mother, and took in the invasion of the land by the Romans, the whetted sword's edge for death, the capture of the city, the captivity of the whole

nation, their dispersion among all peoples, and thence stretched onward throughout all the long season of the occupancy and domination of the Holy Land by Gentile powers until Gentile world-supremacy passes away. (Luke xxi. 24.) One marked event forewarned of all, was the environment of Jerusalem with armies. Now desolation was nigh and soon to begin.

One mighty desolator was to do it all: Rome, the beast dreadful and terrible. (Dan. vii.) But there was to be Roman rule in a double capacity. Daniel had pointed this out, and Christ knew Daniel. Not only was Rome to crush Israel but she was also to crush the Christian Church. In one form Rome ruins the Hebrew people; in another and still worse form, she was to cast a great shadow over all flesh, even all that dwell upon the earth (Rev. xiii. 14), and well nigh exterminate the elect of God. Our Lord foresaw and foretold all, and drew the picture of all with a graphic hand. It was armies that should desolate Jerusalem;—it was the abomination that should desolate the true believers. His words were prophetic of centuries to come.

Then the prophecy touches on the church's troubles. Harsh hands were to arrest her members. Synagogues would condemn them, hence Jews would hate them. They were to be perse-

cuted and imprisoned. The devil was to do this (Rev. ii. 10), and it was the devil that ensconced himself behind, and actuated Pagan Rome. (Rev. xii.) They were to be arraigned as criminals before the bar of evil kings and rulers. All this was done by the enemy from the first century in the barbarous times of Nero and Domitian, on until the fourth century, and the conversion of Constantine. In this time there are counted ten persecutions, from which 3,000,000 Christians suffered martyrdom. (*Ency. Rel. Knowl.*, p. 925.) In the midst of all, false Christs were to arise, and the first one named this side the times of the apostles was Caziba, or Bar Cocheba, in A. D. 131. Since then more than half a hundred have appeared at different times. Wars were to rage; nation was to rise against nation. This could not be until Rome was arrayed against herself, and the north tribes poured down upon her. Between A. D. 356 and A. D. 483 she was utterly torn in pieces and broken up. For the elect there was only danger on every hand.

After the wars, a season of deep affliction was to set in. The signal of its coming was the abomination standing in the holy place. This is to be entirely distinguished from the armies that encircled Jerusalem. It was marked as the signal for persecution and flight. Christians in Judea

must flee to the mountains. If needful to flee in A. D. 70, it would be necessary now. They were to go at once, even empty-handed, from house and field. Cities were to be avoided. An unprecedented, unparalleled tribulation was to come on. If directions, minute and peculiar, given for direction at Jerusalem's destruction, were inconsistent now, then why not inconsistent at the instant period of Christ's last advent to judgment? But who dare say the Master was inconsistent for using a similar method of warning and necessity of quick action on three awful occasions? Again, as in the siege of Jerusalem, woman was to suffer. The woman with child and the young mother be in woe. Only God knows how these suffered in all the long centuries of Papal persecution. The false Christs who began in the second century were to continue to deceive and add to the perplexity of the Church. Of these, one author, Williams, in the *Encyclopedia of Religious Knowledge*, makes a record of twenty-four, but Professor Tholuck counts up fifty-eight false Messiahs who have arisen in various parts of the world, and sought to deceive. Our Lord says their coming would add to the strain and pressure put upon his elect, inasmuch as both false Christs and false teachers were to deceive many.

Among the dreadful ills to be endured, were the

destruction of all confidence, the betrayal of all trust, the general hate, the treachery to believers by parents, brethren and relatives. No friend could be confided in; there would be universal distrust. The picture is a dark one. But such a season was never known on earth until and during the reign of the Papal Inquisition. Another feature was the hatred of Christians by every nation in the Roman world; nay by "all nations." "And they shall kill you," says Matthew. "Shall cause you to be put to death" says Luke. Direct killing, and that by the national hand seems implied. The world's rulers were to do this. When the pressure is at its greatest, the tribulation is cut short or abbreviated, the special signs of redemption appear, the elect come out of the mountain and wilderness hiding-places. They gather courage. They lift up the head. The awful apostacy and abounding wickedness crowds some from steadfastness and love into cold doubt. With fortunes fluctuating, the Church is found in recovered strength boldly proclaiming the gospel of the kingdom in all the habitable world, to the very "all nations" that had hated her. It is her last witnessing for Christ. She does this with His signals blazing forth and in certain knowledge that the great storm of persecution is past, and that the

long-looked-for era of Redemption is now at the doors. (Luke xxi. 31.)

Other features of the age were, that it was to be covered from first to last with strange physical phenomena, styled by our Lord birth pangs. "All these are the beginning of birth pangs" [*odinōn*]. (Matt. xxiv. 8.) Famines were to desolate the nations, pestilence to sweep the race into the tomb, and earthquakes were to rock the globe. Ever and anon the heavens were to exhibit fearful sights and great signs, that would alarm the hating, persecuting, evil nations. All these variable moods of nature infer the withholding of the rains, the poisoning of the air by unknown agencies, the fierce activity of the internal fires, and the mystic operation of unknown solar cosmical or aerial forces. All these were intended to impress mankind with the thought of an overruling God and the coming days of the wrath for sin.

The moral course of the age is set forth as evil; it is a mixed one, good and evil were to contend for the mastery. As the last days came on, light and knowledge were to spread world-wide by means of the gospel, but the nearing end was to witness everywhere a reproduction of the careless, pleasure-loving, sinful security of the days of Noah and Lot, and mankind be quite abandoned, as prior to the flood, to unrestrained

luxurious epicureanism, the delights of the table and of married life, to building and field work, and the engrossing and absorbing of all minds in sinful excess and forgetfulness of God, until the very end and the coming of the Son of Man. Meanwhile in the ecclesiastical world, evil servants (evil, but servants still in the Church-household), would cease to watch, become worldly, mingle with the gay crowd, smite their fellows of the same house, secretly exult at the long delay of Christ, and be overwhelmed by the Master's sudden return. But good servants would watch, deal out seasonable food to the household, and be found in honor, and be blessed at the coming of the absent Lord, when suddenly, on an unknowing, unthinking, sinful race, the great day will burst in overwhelming awe and splendor.

One remarkable warning given by our Lord, deserves special notice. It is thrice repeated in the Gospels, but is used of but two events. Jesus says, "Let him that is on the house-top not come down to take anything out of his house; neither let him that is in the field return back to take his clothes." (Matt. xxiv. 17, 18, and Mark xiii. 15, 16.) In both these the era referred to is the placing of the abomination in the holy place, which was immediately to be followed by the great tribulation. The idea conveyed is of in-

stant readiness for action, no delay, no looking behind, and the loss of all. The words are not used in Luke of the investment and taking of Jerusalem, but our Lord uses the same warning terms when at another time he refers, in unmistakable language, to his coming at the last day. (Luke xvii. 31.) Used only of the Antichrist and the Advent, the peculiar words invest these with significant importance. But all this has, by some expositors, most erroneously been referred to the siege of Jerusalem and the Christian's flight from the doomed city. The wrong interpretation and application has aided the pious fable held by so many, *viz.*, that Christ's second coming occurred at the destruction of Jerusalem in A. D. 70. It is obvious that Matthew's and Mark's words have no more reference to Jerusalem than have Luke's, and that Jesus used his urgent caution of the two great events named in perfect consistency.

Beginning with the "*then*" in Matt. xxiv. 9, where shall we find the following sixteen verses fulfilled? Commencing at verse 9 in Mark xiii., what history shall we cover with the twelve succeeding verses? Beginning with Luke xxi. 20, when and where shall we locate the events of the Scripture verses that follow? What centuries are occupied with the five verses that intervene ere the signs named in verse 25

begin to occur? Do not these Scriptures in the general narrative that touch first on Jerusalem and Jew, mainly cover the period of the great tribulation? They assuredly do. Can we limit the period foretold in these portions of the great prophecy to a single event, occurring in a single year, with its issues? Impossible. Let us read the verses we have designated with care. Is there nothing in them but Jewish history, Jewish captivity, Jewish dejection, Jewish tribulation? Do we perceive no trial of God's elect? Strange indeed if the Jew absorbs this master prophecy. Strange if Christ shows no concern for his Church. Most plainly the burden of these verses is the awful fortunes of the saints of God. It was not the rejected nation nor their metropolis that Jesus was solicitous about—it was “Ye,” the Church of God. The omens of Jerusalem's ruin, writes Josephus, were given before her fall. But the signs of Christ's coming are given after the tribulation—hence the tribulation fails to cover Jerusalem's ruin, and even if we allow that it incipiently began in A. D. 70, it could not have ended there nor be limited to a brief period, but stretches on into and through the centuries. We must be careful and locate with accuracy and correctness the period of the Great Tribulation. We shall give no further attention to the general details of

the prophecy, but seize and dwell upon its conspicuous and main features, applying to it the actual and historical rule of interpretation. The great prophecy is incomparably grand. If it has sad features, all is compensated for—when the magnificent era of redemption dawns on the elect.

CHAPTER II.

THE WRATH ON THE JEWISH PEOPLE.

Thus did the miseries of Jerusalem grow worse and worse every day.—*Josephus*.

The subject demands that we briefly trace in history the calamities foretold as coming on the Jews. For the main scope and theme of our Lord's prophecy includes (1) Calamities for the Jewish people, and (2) Severe affliction upon the Christian Church. We have shown the great agent of this double sorrow as occurring under the dominion of the fourth and last supreme kingdom that is to rule the world; and the galling pressure rigorously continued on both, until heaven signalizes partial relief and abatement. It is singular, but worth our notice that disenthralment and political relief for the Jew, and cessation of national and civil hostility towards the Church of God, both began to take place in the same century, namely, the eighteenth.

But let us return and trace the disasters to Israel, for although the great tribulation is mainly referable to the Christians, yet "tribulation and

anguish" for evil doing was to come upon the Jew. (Rom. ii. 9, 10.) Hence we read that, "The king was wroth: and sent forth his armies, and destroyed those murderers, and burned up their city." (Matt. xxii. 7.) The conquest of Palestine, the invasion of the Holy Land, the siege of Jerusalem, became history. The city fell, the desolator stood on sacred ground and trampled down the Hebrew sanctuary. Carnage held high carnival. But we stop not for details. Josephus, with great historical minuteness, has told the fearful story. Then came "distress in the land [of Judea] and wrath on this people" [the Jews]. (Luke xxi. 23.) Then all things foretold came upon "this generation." (Matt. xxiii. 36.) The cup of anguish has even today scarcely passed from the race that murdered their King and Messiah. The sword and captivity were the agents of the anguish. Oppression for the race ends only after a long season and evidently in the last years of time, as the trial on the Church could only be softened when the arm of the Roman horn came to be broken and the powers have scattered his dominion. (Dan. vii. 26.) Bishop Thomas Newton, D. D., in 1757, gave to the world the best summary account of the destruction of Jewish life in Judea by the proud Romans. His array of statistics and display of early authorities is very impressive.

No previous or subsequent writer exceeds him in accuracy and fullness.

Gathering up the number of those who "fell by the sword" at Jerusalem, Cesarea, Scythapolis, Ascalon, Ptolemais, Alexandria, Joppa, Asamon Mountain, Damascus, the battle of Ascalon, Japha, Garizin, Jotapa, Joppa again, Tarichea, Gamala, Gadara, Idumea, Gerasa, Macherus, Jardes, Masado, Cyrene, by ambuscade, and in the country, as narrated by Josephus, and as summed up by Newton, the number of Jews that perished reached 250,650. Then came the awful and final siege of the great central city, Jerusalem, during which the historian asserts 1,100,000 others, including men, women, and children were destroyed with untold sufferings. And beside this vast number of a total of 1,350,650 souls, many of every age and condition were slain who remain uncounted in the already huge array of the dead. "The total number," writes Newton, "would seem to be incredible had not the Jew's own historian so particularly enumerated them." (*Dissertations on the Prophecies*. Chap. xx.)

But death by starvation and the sword was not all of Israel's calamity. The captives taken by the merciless enemy at Japha, Jotapa, Tarichea, Gadara, Idumea, and Jerusalem, numbered 97,000. These with terrible cruelty were sold into bondage

as slaves, put to work in Egyptian mines, made sport for the mob in theatres, given to wild beasts, tortured, compelled to fight and kill one another, tormented, torn from home, separated, dispersed and met death in hunger and exposure. It is safe to say that the whole number who miserably perished between A. D. 60 and A. D. 71 reached nearly 2,000,000! In the most solemn and fearful manner God vindicated his word and sacred prophecy was fulfilled, for all had been foretold! Then the entire city of Israel was levelled to the earth, so that Josephus declares "no one visiting it would believe it had ever been inhabited." Rome soon after changed the name to Ælia Capitolina and it so went until A. D. 300. The ancient name for centuries was forgotten, and all through the empire became utterly unknown! A temple to the god Jupiter was built on Zion's sacred hill. Every acre of land was confiscated to Cæsar and sold, every Jew in all places was taxed. The desolation was so complete that Rabbi Eleazer cried, "What is become of our city which was believed to be inhabited by God? It is rooted up from the very foundations!" (*Vide Newton.*)

In A. D. 131 the dispersed Jews thronged again into Judea and set up the standard of revolt, but again they were crushed with an iron hand. The instigator to revolt was a vile robber and

murderer named Bar Cocheba, who assumed to be the Messiah. They held Jerusalem; but the Emperor Adrian laid siege to the doomed city, captured, plundered, and burnt it. Newton cites Eusebius, Jerome, Chrysostom and Appian, who testify that "The Jews were subdued with a most terrible slaughter. Fifty of their strongest castles, and 985 of their best towns were sacked and demolished by violence or laid in ashes, 580,000 Jews were slain, and all Judea turned into a desert." Rabbinical writers assert that "Roman soldiers waded to their horses' bridles in blood, and the bodies of the slain extended for thirteen miles from the fortress of Bethar," and with her name blotted out and changed to *Ælia*, Jerusalem *was not!* And besides all these slain in battle, an infinite multitude, says Newton, perished by famine, sickness, and fire. Joseph Mede writes that in previous Jewish wars under Trajan, the whole Jewish people, driven to madness, became wild with fury and produced incredible commotion all the earth over, slaying as many as 440,000 Greeks and Romans, and a multitude of Jews were slaughtered in the awful violence with which they were put down.

We have said that 580,000 were slain in A. D. 131. Dr. Jenks puts the number at 600,000. But even these figures do not tell all the terrible

story. Eusebuis declares that Adrian destroyed without mercy, "myriads of men, women and children in crowds." Jerome is quoted as styling these an "incredible number." Mede declares the number who perished could not be found out. He quotes two ancient Jewish writers as declaring that neither Nebuchadnezzar nor Titus had afflicted the nation as did Adrian, who they say slaughtered in this war more than twice as many Jews as came out of Egypt. (*Mede's Works*, b 3, p 443, and *History of the Jews*, by William Jenks, D. D., p. 23.) In the light of these facts the years A. D. 67-70 were but the beginning of sorrows, and the tribulation on the Jews under Trajan and Adrian exceeded that inflicted by Titus Vespasian. And all this under the lead of a false Christ! God had forsaken the nation, and they appeared to be abandoned to a frenzied madness. They were henceforth subdued and crushed, and became the foretold by-word and hissing in all lands. (Deut. xxviii. 37. Jer. xxv. 9.)

From the second century on till a hundred years ago, the history of the Jew has been one long, perpetual agony. He has been tossed and vexed, hounded and hunted, burnt alive and exiled, driven from nation to nation, country to country, robbed, unjustly taxed, his goods confiscated and he spoiled and hated by all nations. Every

Papal decree, and edict of Councils had some shaft to launch against the Jew. They were forbidden by Rome ever to set foot on the soil at Jerusalem, or even so much as to look at the city. In 532, in Samaria, 100,000 were slain by the sword. In A. D. 1290, in Bohemia and Moravia, 10,000 Jews were slain by the Papal powers. "Everywhere the devoted unbelievers were dragged from their dwellings and massacred in cold blood, while the infuriated mob gloated with savage delight over their expiring agonies." (*Fenk's Hist.* p. 148.)

"In A. D. 1348 a general and sanguinary persecution of them took place. Albert, Duke of Austria, delivered 300 Jews to the flames. At Strasburg 2,000 were burned alive. A great pile was made by the mob. On this they placed men, women and children, and having set it on fire, danced and howled about the flames with savage delight. The poor victims were unoffending, and the deed was accursed." (*Ibid.* p. 149.) In 1481 an edict was issued against the doomed people, and in one year, in Cadiz alone, 2,000 Jews were burned alive.

The armies of the Crusaders were set upon them. Multitudes were slain in France, Germany, Bohemia, etc. In desperation many Jews killed their wives and children, and then put an end to

their own lives. In the second crusade torrents of Jewish blood flowed. In France eighty were burned alive. In 1226 twenty-four cart-loads of rabbinical books were, by order of Pope Gregory, committed to the flames and the Talmud pronounced an impious thing, and all copies destroyed. In 1320, in the south of France, 120 communities of Jews were slaughtered. At Chinon 160 perished. In 1394, in France, Charles VI., "the Mad," banished every Jew from his dominions, and in Paris burnt alive seven chief Hebrews. Under the Moors the Jews in the south of Europe prospered, but Ferdinand and Isabella of Spain, slaves to Roman bigotry, expelled 800,000 of them from Spain in 1492, with terrible cruelty. They were forced out to sea in open boats, and the most of them perished in its depths. Under King John, of England, 1,500 were massacred at York in one day.

The Romish Church excommunicated all who held intercourse with the hated Jews. The Greek Church anathematized them. The Koran stigmatized them as wild dogs, and all people slew them. The terrors of the Inquisition, outrage, torture, confiscation of goods, and indignity followed them. At intervals for 200 years the soil of Germany was wet with Jewish blood. They sometimes set fire to their own crowded synagogues

and were consumed together, rather than yield to their tormenters. Fathers slew their wives and children, and then threw themselves into rivers. In England and all countries they were robbed and oppressed by odious laws. The crown confiscated their estates and banished them. In Italy, so late as the Popedom of Pius IX., they were trampled on, hooted at, and annually craved permission to reside another year in their close and detestable quarters, under the Pope's holy protection. So has Israel suffered because he crucified Messiah and knew not the time of the merciful visitation. In all times and places priests and bishops of Rome led the persecutions and plotted their ruin, and monkish annals record all as innocent deed and even praiseworthy. If any asked, Why treat these so cruelly, the reply was, Because they are Jews.

It was not until the last century that political disabilities were taken from the Jews, intolerance towards them measurably ceased, they were protected, flourished and rose to eminent positions—the yoke having been by divine providence, broken from the Hebrew shoulder. The present century witnesses the Jews elevation to wealth, official position, and controlling power, but in some European lands, notably Russia, they are still persecuted with mad and cruel violence.

If now we trace the history of Jerusalem, we find it held in bondage by the Romans, during all the first centuries. In 527 Justinian erected a magnificent temple at Jerusalem for the worship of the Virgin Mary, and it thus became a seat of idolatry. In 614 Jerusalem was conquered from the Romans by Chosroes, the monarch of Persia. All the so-called Christian Churches were consumed by fire, 90,000 Christians were massacred, and all Judea was overspread by Persian Fire-worshippers, and the false doctrines of Zoroaster. But in 628 the Holy City came again into the hands of Heraclius, Emperor of Constantinople, and Romish idolatry therein was continued.

In 637, the Saracens who were Mohammedans, captured the city. The Christians submitted to the new enemy, and the temple of Solomon was torn down for the erection of a mosque on its site. The Arabs held the place till the year 1076, when the Turks under Emin Ortok took possession, who insulted the Christians to such a degree that the crusades were begun for the purpose of driving out the Turk.

In 1096 the Saracens again took Jerusalem. Then in 1098 the Roman Catholic crusaders took it, and for three days there was slaughter—70,000 of the Moslems were slain, and all the Jews burned to death shut up in their own synagogue.

Palestine was made a Christian kingdom until 1187. But the sword of the insatiable Turk was now flashing everywhere in the Orient. In the same year the city was taken by Saladin, Sultan of Egypt, but by treaty again fell into the hands of the Franks in 1229. Ten years later the moslems again conquered it, and after another restoration to the Franks in 1243, it was the next year conquered by the Turks, who overran all Palestine. Since 1517 all Palestine, with the city of Jerusalem, has been under the rule of the Ottoman Empire, and a site for idolatrous worship and a false religion—a place of abominations and trodden down by Gentiles. Thus the prophetic words of Christ are shown to be fulfilled. The nation and city of the Jew became “desolate.” (Matt. xxiii. 38.)

It is not our purpose to trace further the history of the torn and peeled Hebrew people, or their ancient land and city. Suffice it to say, that all the words of our Lord Jesus Christ, uttered in the temple and mountain in his great prophecy are fulfilled, literally, and with a minuteness and accuracy that stamps his utterances with awful majesty, and places him in the foremost ranks of the Prophets of God.

CHAPTER III.

THE ABOMINATION OF DESOLATION.

“Having a golden cup in her hand full of abominations.”
REV. xvii. 4.

The reader's attention is now invited to the Lord's words: “When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand).” (Matt. xxiv. 15.) The remarkable warning with its peculiar wording, demands our critical and careful investigation. The following question suggests itself to the mind:

Would it not be strange if our Lord who had read Daniel the prophet, who had him in mind and on his tongue when he uttered these remarkable words, who knew that Daniel had foretold the breaking up of the fourth great monarchy, and that out of the change, a horn-power would arise into whose hands his Church should be given for affliction for a long period, a power that should “wear out the saints,” should in his affectionate foretelling of the hereafter to his infant

flock, make no mention of that sad future, give no warning signal of the oppressor's work, but confine his admonitions to a secular form of Rome existing in his time, that was to besiege and capture a people to whom He said "Ye are of your father the devil," a city and nation of whom he declared "Your house is left unto you desolate." Who can believe it? As if the hateful and hating Jews were of more consequence than His chosen people! As if He could scan the awful future and not see and forewarn of the great Antichrist! Who, we ask, can believe it?

Nay, but in private to his own, and while making them custodians of his mighty secrets, he said of the abomination in the holy place, "Whoso readeth let him understand;" literally from the Greek, "He reading let him think," or, as the Diaglott, "Reader, attend!" as in the Syriac version, "Then let the reader consider." (Matt. xxiv. 15.) His words are unusual. He gives nowhere else this peculiar caution. As much as to say: "Note these my words; study them; be careful how you apply them; be sure to understand them." Let us observe, then:

1. The coming woe was to be abominable.
2. It was to be desolating.
3. It was to invade and occupy holy ground, stand in a holy place, or stand where it ought not.

4. It was not a series of abominations, but one particular one; *the* abomination.

5. Daniel the prophet had written concerning it. (Dan. xii.)

Did he mean the Roman ensigns emblazoned with eagles and idolatrous figures in the year 60-70? No, and for the following reasons, *viz*: The setting up and standing of the abomination is one event to be once fulfilled. But in B. C. 63 Pompey demolished Jerusalem's walls and entered both the "holy place" and "holy of holies." (*Prideaux Connections*, vol. iv., b. 6., pp. 76, 77.) And again B. C. 37 the Romans took the city, slaughtered thousands of the people, and again desecrated the temple and "holy place." (*Ibid.*, b. 7, p. 165.) It was, then, no new thing for Roman armies to stand in the Jewish holy place. But our Lord meant a new thing. "Reader, attend."

Even before our Lord had uttered his prophecy of a sacrilege committed against some holy thing, Herod the King (says Josephus), had set a large costly golden eagle on the temple gate, or fixed it on the front facade, and Pilate had introduced the carved images of Tiberius Cæsar (which also were in the ensigns) into the city, all in violation of Jewish laws. Dr. Gill thinks he brought these idols into the temple, and Josephus informs us he

was the first Roman governor who did so. (*Antiquities*, b. 18, chap. iii., sec. 1, also *Ibid.* 17, chap. vi.) Jesus referred to a new thing and a future event. His words were prophecy, not history.

The abomination named by Daniel and our Lord cannot refer to idol worship in the temple of the Jews, for this had occurred long previous by Antiochus Epiphanes, who, says the writer of Maccabees, "polluted the sanctuary and holy people, set up altars, and groves, and chapels of idols, and sacrificed swine's flesh and unclean beasts." In this Jewish writer's opinion he "set up the abomination of desolation upon the altar." (Maccabees, chap. i.) But this is a misapplication of Daniel's prophecy, and of course could not have fulfilled our Lord's words spoken subsequently.

The result of the standing in the "holy place" was most evidently to be flight of the church by reason of persecution. Nothing of this kind is related in history as occurring to the Christians when the Roman armies captured Jerusalem. There was occasion for Christians to flee to places of safety on account of the calamities of war. But history does not inform us that they fled to the mountains then. Pella, beyond Jordan, to which place they fled, was not among the mountains, and the Roman armies of this period were not

arrayed against the Christians, but against the murderers of our Lord.

The engirding of the city by Roman armies was God's decree. They were God's avengers, "the rod of his anger, and the staff of his indignation." (Isa. x. 5.) Accordingly, instead of standing where they ought not, an insulted God sent them. "The king sent forth his armies, and destroyed those murderers, and burned up their city." (Matt. xxii. 7.) But not so with the abomination of desolation. It came without divine sanction. It stood and still stands where it ought not, and without divine sanction.

An army standing outside the city walls was not in the recognized Jewish holy place, for this sacred precinct was the first apartment in the tabernacle or sanctuary, which was in the temple. They could not stand there until they had made a breach in the walls and captured the entire city.

But the first moment of the standing there of this great abomination, was the signal for instant self-care and flight. No flight of Christians from Jerusalem took place, so far as we know, at the time when the temple was captured and its holy enclosures laid open. Moreover, the temple with its holy place was entirely consumed by fire immediately upon its capture. The flight for safety was not to be made until the abomination was

already *seen* in the holy place. But the flight of the Christians from Jerusalem took place as all suppose, several years previously, say about A. D. 67, when 400 Christians escaped from the doomed city and removed to Pella, so that A. D. 70 found not one Christian in Jerusalem. The abomination must not be or appear before Christ, but after him. It cannot be after the flight of the Christians, but before it, as the signal for flight. They were to see it previous to the flight, and leaving the site of the ancient holy place, several years prior to its occupancy by the Roman armies, was not the instruction of the Master herein made.

The flight could not have occurred so late as A. D. 70. So vigorous was the siege it was not possible to occur then. Eusebius says they were instructed prior to the war to go out of Jerusalem, and they did so, and abandoned the whole land of Judea. (*Eccl. Hist.*, b. 3, chap. v.) He does not tell us the year when this was done, but it could only be done at the time when Cestius Gallus, "without any reason in the world," says Josephus, "suddenly broke up the siege of the city and left the gates free for egress. But this was in A. D. 67, several years previous to the destruction of Jerusalem." (*Wars*, b. 2, chap. xix.)

"When *ye* see." In all this prophecy the terms *ye*, *you*, refer to the Church of Jesus, represented

by the twelve. She was to behold with her own eyes the abominable usurper sit down in the holy place. We have no history to show that a single Christian saw the Roman eagles in the Jewish temple in A. D. 70. But the Church did see that in the sixth and seventh centuries, which fulfilled the Lord's words.

No application of this term "abomination" to the profanation of the temple by Antiochus as the Jews thought, or to Pagan Roman eagles and ensigns as Sir Isaac Newton and others have thought, meets all the requirements of the case. Unless it can be shown that Jerusalem was not an accursed and desolate thing, and that the Jews themselves participated with the Romans in worshiping the standards, the introduction of these into the "house left desolate" would not constitute an abomination in the strict inspired sense of the word.

The use of the definite article "the" in Daniel xi. 31 and xii. 11, and its specific use also by our Lord when referring to the abomination, identify the two as one and the same. This fact is of great importance to a correct understanding of the subject. There is but one thing named as being the abomination of desolation.

The fact that time and a definite number of days [years], are attached to Daniel's abomination, for-

bid that we refer it to Pagan Rome in the temple. A long period of 1,290 years is given for the abomination to retain its place and standing. This was not true of Roman armies, Roman ensigns, and Roman eagles in the temple. It cannot therefore refer to these latter.

Daniel says the daily was taken away, displaced, and removed to make room for the abomination. This supplanting named in Daniel is also written of by Paul. "He who *now* [in the first century], hindereth will hinder until he be taken out of the way." Then comes the wicked son of perdition. (2 Thess. ii. 7, 8.) But the period when one detestable form of Rome ceased to hinder the revelation of a still more detestable Roman, was far down the centuries this side of A. D. 70.

Most evidently this desolating thing is of momentous importance. Our Lord makes its perception a marked event. The Christians were to bestir themselves when they perceived its sacrilegious invasion. It stands out in the prophecy like the tribulation, both alike striking, foreboding, and conspicuous. That it must refer to some huge and potential system of idolatry masquerading in the guise of holiness, is most plain. That it is related to and a grand cause of the great tribulation is equally plain. "When ye see the abomination" is in each instance connected with "For

then shall be great tribulation" as a cause to its resulting consequence. This is conceded by all who have made the abomination to be the idols of Imperial Rome. If they are right, the tribulation is the disasters that befell the Jewish people. If we are right, then the tribulation is the long centuries of agony that came upon the people of God; Rome, cruel, dark, and devilish, being the agency in each case of the foretold evils. The old view is a stinted and narrow interpretation; the later one proceeds in broader principles and commends itself to the careful and studious judgment.

For these many substantial reasons, we conclude that those expositors have greatly erred, who see in the abomination and consequent great tribulation, nothing but the military forces of imperial Rome and her conquest and destruction of the Jewish nation and city. The view is belittling and misleading. And if in its false light we seek to interpret the signs of our Lord's second advent, which were to transpire immediately after the afflictive rule of the abomination, the view proves a snare to the Church of God. The abominable thing is not Pagan, but Papal Rome instead. "Let him that readeth understand."

CHAPTER IV.

THE ABOMINATION OF DESOLATION.

"They . . . gave the sense, and caused them to understand the reading."—NEH. viii. 8.

Proceeding to a critical and careful investigation of the abomination, we observe that the Hebrew term *shiqquts*, so rendered, in general denotes idolatry, filthiness, low, base things done in secret, detestable things, things unlawful that God hates. When applied to and used of the heathen, it refers mainly to their religious rites and idolatrous worship, including images, idols, demonology, and the invocation of tutelar deities. (2 Kings xxiii. 24.) These idols are named as being of wood, stone, silver and gold. (Deut. xxix. 17.) This same false worship, it should be noted, is carried over into New Testament times (Rev. ix. 20,) naming the same idolatries practiced by the apostate Church in the dark, sad years from A. D. 600, and on through the ages when false Christianity in the East was scourged by Mohammedan armies. The old idolatry included incense-burning, and the invocation of imagined gods. (1 Kings xi. 7,

and Isa. lxvi. 3.) Of all these and more, the great harlot Church of this last age is guilty. Especially was it abominable in God's sight to bring such idols and false worship into the Lord's house. (Jer. vii. 30, and xxxii. 34.)

The association of the Jewish Church with evil nations was called adultery, lewdness, whoredom, and abomination. (Jer. xiii. 27.) Precisely this sin is laid to the charge of the modern Ecclesiastical Babylon. (Rev. xvii. 2, 4.) It was because Israel had spread such abominations in his land, that the foreign prince came at God's command and destroyed the city and the Jewish holy place. (Dan. ix. 27.) In his office of avenger, he was to make Jerusalem desolate, and its desolation would continue even until the consummation, when in turn God's wrath shall be poured upon the desolators of his land and people. No Roman abomination is alluded to in Daniel ix. He is simply the desolator. We are shut up to two passages, *viz.*: Dan. xi. 31, and xii. 11, to find the true abomination of desolation. The term in Dan. ix. 27, is not used of idolatry in the abstract, but idol, or image worship, adopted by the Jews and introduced into lawful rites. It means that which was unclean, in a Jewish sense, some religious impurity, and not wicked deeds in general. Thus in 2 Kings xxi. 2-7, and xxiii. 13, we are told that the Church

had adopted the abominations of the heathen. On account of this, or because of it ("for"), the desolator came. "On account of the abominations committed by the holy people against the Holy One," writes Canon Faussett. "On account of" is also the reading of the words by the learned Auberlen.

Before us, as we write, are sixteen versions of this obscure passage, from the Septuagint B. C. to Adam Clark. They throw no light on it. We therefore reject them all and read the sentence as it stands in the authorized version: "For the overspreading of abominations." The Hebrew thought is of a wing spread out or spread over. That which overspreads is abominations. The obscure bird spreads its wing over its brood—even so apostate Israel filled the Lord's land with things, which though esteemed among men, were an abomination in God's sight. Therefore, or on account of this, the desolator came.

The Hebrew word used by the angel to Daniel, and the corresponding Greek term (*bdelugma*), used by our Lord, have the same meaning. In Hebrew history we have seen the word mostly associated with idol worship, and the abomination named by Christ seems to be called so, because it would, in holy precincts, supplant true worship, spread abroad idolatrous practices, and corrupt

the faith. It takes in the veneration paid to images introduced into the Church in A. D. 788, and the reception, and adoption by Rome of all the mysteries of ancient Babylon, as late writers have shown. Rome is proved to be a Paganized form of Christianity. To fix unmistakably the infamous brand on the great harlot Church of this age, we read that the modern Babylon has in her hand a cup full of abominations, and again, that she is the mother of harlots and abominations of the earth. (Rev. xvii. 4, 5.)

As the term abominations in Daniel ix. 27 is already shown to refer to apostate Israel, we are shut up to the language of Daniel xi. 31, and xii. 11, to find the true future abomination intended in the words of our Lord. And the abomination is allied to a clearly specified number of prophetic days — 1,290 — given as the time of its continuance, which is not true of Pagan Rome, to which no such time-periods are anywhere attached in prophecy. This alone constitutes a sufficient reason why we should interpret the words of Jesus as designating Rome in her Papal form. It was not Pagan, but Papal Rome, with all her errors and murders, that Christ's prophetic eye saw would stand on holy ground. And although ages are passed, and we are coursing the years of the last decade of the nineteenth century, the man of

sin arrogantly usurps and claims the headship of the entire Christian world.

Daniel styles it "the abomination that maketh desolate," and Christ, "the abomination of desolation." The words rendered *desolate*, *desolation*, denote a barren waste, a ruin. It is true that Daniel was warned by the angel that desolations awaited Jerusalem in the future (ix. 26), that the city should be made desolate (v. 27), and that in the temple-prophecy the Lord foretold that besieging armies were to be the tokens that her "desolation was nigh." But the desolating thing named in Daniel xi. 31, and forewarned of by the Saviour, stands out conspicuous from all this, and need not be confounded with it. The two desolations are distinct and separate although both are inflicted by great Rome. But she in one form inflicted one desolation, and in another form inflicted a second and greater one. Rome embodied, is the beast "dreadful and terrible." She figures in history as the great desolator of both Israel and the Christian Church. And it is preposterous to suppose that Christ, in his prophecy, gave no thought to Rome in its worst form, and most desolating, destructive mood.

It is worthy of notice, that many of the older expositors, like Dr. Gill, the Newtons, Lowth, and a dozen more, who carelessly refer the words

of the Lord in Matthew xxiv. 15 to the Roman ensigns and eagles in A. D. 70, yet, when commenting on the same expressive term in Daniel xii. 11, are compelled to refer it to the Papal Antichrist, and the introduction of image-worship, the mass, and Roman superstition. Thomas Wintle, in his valuable version of Daniel (1836), properly refers Daniel xii. 11 to the latter ages of the world, and writes: "The whole passage seems rather to refer to the Christian Church, both as to the commencement as well as the termination of the enmity." (P. 237.) He must be blind who cannot see that Daniel and Jesus refer to one and the same abomination.

Coming to investigate the holy place we find the common versions have the definite article "the," while the late revised version reads "a." But *en topō hagiō* has neither *the* nor *a*; it is simply [*dative*] in holy place. In Acts vi. 13 and xxi. 28, we have, in protesting language used by Jews, the words "the holy place" and "this holy place" with unmistakable reference to the sacred enclosures in the Jerusalem temple. These were so named, being types under the law of the true holy place under the gospel. The type long since perished, but the true holy place remains. In sixty-one places *hagios* is translated "saint," and it is the chief New Testament word for saint.

It is the word in all instances prefixed to the name of the divine afflatus in the phrases Holy Ghost, and Holy Spirit. In numerous places *hagios* is referred to believers, who are called "holy." Thus we have, 1 Cor. vii. 34, "*holy* both in body and in spirit." In Eph. i. 4 we read, "we should be *holy*." In Eph. iii. 5, "*holy* apostles and prophets." In Col. iii. 12, the believers are called "elect of God and *holy*." 1 Thess. v. 27, we read of "all the *holy* brethren." Again, in Heb. ii. 1, "Wherefore, *holy* brethren." We have also the saints designated as "*holy* nation," "*holy* women" and "*holy* men." "*Holy* temple" is found in Eph. ii. 21. It denotes Christ's Church. "*Holy* priesthood" is named in 1 Peter ii. 5, and also without any question denotes the Church of God. "*Holy* city" is a term found in Rev. ii. 2, and must denote the true Christian Church as distinguished from the harlot city and Church of that prophecy.

If we look at the word temple, made by the sacred writers a name for the Church, we find the Greek *hieron* seventy-one times used, and always denoting the Jewish temple or the temples of the Pagan gods. In not a single instance is it called holy. We also have *naos*, used forty-six times, and translated temple in all places save Acts xix. 24, where we read "shrines." In but eighteen

places does the word signify the Jewish temple at Jerusalem, and in none of these places is it characterized as the holy temple. On the contrary, when used to express the Church or body of believers, "holy" is prefixed to the word *naos*, that is, "a holy temple." In such instances this term possesses a symbolic or spiritual meaning. In some nine passages *naos* refers to the bodies of the individual saints on earth. We give the passages—1 Cor. iii. 16, "ye are the *temple* of God." *Ibid.* v. 17, "If any man defile the *temple* of God." *Ibid.* v. 17, "the temple of God is holy" [*hagios*] 1 Cor. vi. 9, "your body is the temple of the Holy Ghost." 2 Cor. vi. 16, "the temple of God," and again, "ye are the *temple* of the living God." Eph. ii. 21, "Groweth into an holy [*hagios*] temple in the Lord."

And now, when the great apostle foretells and forewarns that the man of sin, that wicked one, the huge Antichrist, should on the downfall and removal of Imperial Pagan Rome, sit in the temple [*naos*] of God, showing himself that he is God (2 Thess. ii. 4), and more than a thousand years of history attests the fulfillment of his solemn prediction, it seems impossible that the protesting Church of Jesus should err in declaring that Popery in the Church, invading the place of Christ and God, crushing out the holy brethren,

desecrating every holy thing, and turning the fair heritage into waste and barrenness, is identical with the abomination of desolation standing in holy place, and where it has no divine right to stand. We have not a doubt but this is the true solution of our Lord's words.

And this view finds confirmation in the term *hestōs* rendered in Matthew "stand" and in Mark "standing," but in the revised version rendered "standing" in both places. The original term is generally translated stand, standing, stood, but in Matthew iv. 5, is made "sitteth," and in Matthew xviii. 2 and xxv. 53, also Mark ix. 36, Luke iv. 9, Luke ix. 47, John viii. 3, Acts iv. 7, Acts v. 27, and vi. 6, the term is rendered "set." In Acts vi. 13 it is translated "set up." In Romans iii. 31, x. 3 and Hebrews x. 9 it is rendered "establish," and lastly, in Matthew xviii. 16 and 2 Corinthians xiii. 1, *hestōs* is translated "established." This shows that the word may sometimes have the significance of sitteth, set up, or establish. Turning to Daniel we find that the abomination was to be "set up" or "placed." Turning to Paul's prediction we read that the man of sin is to set or "sitteth" in God's temple, the holy Church. Literally, from the Greek, *kathisai* means "to be seated," and the Diaglott reads it "seat himself." This is what Popery has done as all know.

The evidence from all this is irresistible, and we are forced to conclude that Popery and the false religion it has devised, and by which it has misled millions all along the centuries, and now still thrusting its idolatrous form into the so-called Christian Church, constitutes the abomination of desolation announced by our Lord.

CHAPTER V.

THE GREAT TRIBULATION.

“Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.”—MATT. xxiv. 21.

“Like one within a charnel cast, I hear but dirges ringing for the dead — Walk all the time with hand in hand of Death.”—*Mrs. E. Oaks Smith.*

When and where shall we locate the deepest, severest, longest trial the Church of Jesus ever knew? What event is intended by the great tribulation? The Greek *thlipsis*, rendered tribulation, is found forty-three times in the New Testament. It is translated tribulation twenty-one times, affliction and afflicted eighteen times, trouble three times, and persecution, burden and anguish each once. The word is from a root [*thlibō*], which signifies literally to press, press hard, rub, gall, and the idea of being crushed, bruised, squeezed close, hard, put to it is conveyed in the term. (*Liddell and Scott*, p. 641.) Hence we have its biblical sense as meaning pressure, affliction, anguish, persecution. It is rendered persecution

in Acts xi. 19, "Now they which were scattered abroad upon the persecution that arose about Stephen." It is used in Matt. xxiv. 9 by our Lord and rendered afflicted, "they shall deliver you up to be afflicted," *i. e.*, troubled, persecuted, the same affliction, which in verse 21 is named tribulation, the tribulation immediately after whose ending the sun shall be darkened (Matt. xxiv. 29).

What then is to be understood by the great tribulation? On whom is it inflicted? Who are the agents that inflict it? When did it commence? When culminate? When decline? What is its character, and where was the great trial to be? Let it be first observed and remembered that the general usage of the word tribulation in the New Testament refers it to the Church. There are but one or two exceptions, for example Rom. ii. 9, where tribulation is foretold for all evil doers whether Jew or Gentile. In a majority of instances, perhaps forty-one out of forty-three, the word *thlipsis* has a special application to trouble suffered by the pious believers, and we are therefore to suppose that the tribulation foretold by Jesus, would, while embracing Jews and Gentiles, fall in its fullest measure of intensity on the Church of God as a class. The general drift of the words in Matt. xxiv., from verse 9 to 28, confirms this conclusion and shows the tribulation to

involve specially the followers of Christ. Jesus is addressing his words solely to the "disciples" (Matt. xxiv. 1-3). It was a private conversation with them alone, and "you" and "ye," in all the chapter personally addressed to the twelve, is mainly intended for succeeding believers whom the twelve represented. The affliction, the killing, the being hated by all nations, was a world-wide trouble, else how could all nations who are in all lands fulfill the words?

The trouble on the Christians was evidently to come from evil nations. The endurance to the end is plainly not by the evil, but by the good, not by Jews as such, but by believers. A flight in winter must intend Christians and not unbelievers. The warning against the abomination was meant for the followers of Jesus. It is for the elect's sake, the true believers, that the tribulation was shortened, evidently they being the principal sufferers thereby. It was therefore evident that the great tribulation is a season of extraordinary anguish and outside pressure to come upon the Christians. Other classes might be involved, but the Christians were to bear the brunt of the trial.

This tribulation is therefore not to be understood as identical with the unparalleled "time of trouble," named in Daniel's twelfth chapter as occurring near or at the end of time and just pre-

ceding the resurrection. (Dan. xii. 1.) Carefully read, we discover the trouble in Daniel to be on the "nations," the great world-powers of the earth, the very ones who in Matthew are said to hate the elect. Furthermore, while the national troubles noted in Daniel are located at the exaltation of Michael for the defence of God's people, an event made concomitant with the rising from the dead,—on the contrary, the great tribulation must embrace a sanguinary period existing long before the reliving of the sleepers in the dust. Prophecy and history push it back into the very heart of the gospel age. It opens when the fourth empire, dreadful and terrible is in its zenith, and its odious Pagan abominations were thrust into the Christian Church; it closes prior to the age's end to give place to a world-wide proclamation of the gospel of the kingdom—a thing impossible while the crushing era of martyrdom lasted. Being shortened before the end of the age it is thrown back from the end, where Daniel's time of trouble lies, into the middle ages of the Christian dispensation.

Moreover, the tribulation was not to be a brief season of suffering,—it was to be protracted and of long continuance,—so long it became necessary to shorten it lest all flesh perish. (Matt. xxiv. 22.) A short one could not consistently be made

shorter. Between its cessation and the end of the age, there is only room for the series of signs and the gospel warning of the end. It is therefore impossible to restrict it to the few years (scarce a dozen) of the siege and sacking of Jerusalem. It was to include centuries of wearing out, galling and enduring of the elect of God. So long was it, that to continue much longer would endanger the safety of the race. As no flesh was to survive should it fail to be shortened, it is thereby inferred that all flesh, all known people came more or less under the ban and pressure. Peril also from false Christs was not brief, but extended through the centuries. They came nearly two a century from Moses Cretensis, A. D. 434, to Rabbi Mor-dacai, 1682, and they contributed to the perils of the great tribulation. And the fact that it continues on until the returning Lord is nearly ready to hang out the signals of his appearing, shows the evil days to be long and weary.

Other reasons why we must regard the severe trial as a lengthy one, are gathered from those repeated prophecies of Daniel and John, that in unmistakable terms announce this same tribulation spoken of by our Lord. He who said, "What saith the Scriptures," was not unfamiliar with the prediction of the horn power, into whose tyrannical and crushing hand the saints of the Most

High were, at some time during the reign of the fourth beastly empire, to be given for a prophetic period of long continuance. (Dan. vii. 25.) "And he shall wear out the saints." Here too is the great *thlipsis*. We are reminded again of the root of the Greek term which means to press, press hard, rub, gall. The Hebrew word for "wear out" signifies to grow old, as a garment does by continual wearing, rubbing and chafing. (*Wintle on Daniel in loc.*) There is no doubt but our Lord understood the year-day meaning of prophetic numbers, and that a protracted season of hostility on the part of the inimical power was meant—a long chafing, wearing and wasting of his flock,—for the time, times and dividing of times [or half], is generally understood by interpreters to symbolize 1,260 years. Hence there is evidence here that the reign of the horn power identifies and covers the main period of the great tribulation. They are one and the same. Further proof of the great length of the tribulation is seen in the details of prophetic history as given by the angel to Daniel (xi. 31). On the introduction of the Roman abomination, the trial of God's people comes on. Now they are strong and achieve victories. But while "teaching many," a season of wearing tribulation begins and the Church "falls by the sword and by flames, by captivity, and

by spoil many days." (*Ibid.* xi. 33.) The word "many" is not in the original, but "days" is the same word thus rendered in connection with the numbers 1,290 and 1,335 in the twelfth chapter. They shall fall and die *days*. How many days? Other prophecies give answer. The trial unto death is long; but "help" comes, and "holpen with a little help" corresponds with the shortening of the tribulation by appointed agents. Accurate expositors place these "many days" along the 1,260 years of bloody misrule of the horn-power, and the timely help is seen in work accomplished by the Great Reformation in Europe, where the horn-power had its seat. All of this shows that the tribulation cannot be confined to a few years of wrath on the Jewish nation. Neither does the line of prophecy, in any case, forsake the true Church and run off, as some imagine, on the wrath-smitten Jew.

In the light of Daniel's prophecies how can we mistake the time and agencies of the great tribulation? The Revelation of St. John is equally explicit and illuminating. The same tribulation is set forth in chap. vi. 7-11. Death and hades ride forth over the earth to destroy the living saints. The fourth part of the earth is ravaged by them. Life-blood flows in streams at the foot of the altar of sacrifice. It speaks like the blood

of Abel, and the martyrs in the last agony cry, "How long!" An interval of "rest" intervenes. During this interval—just as in our Lord's great prophecy—the special signs transpire. Earth, sun, moon and stars signal the end, and then the Avenger, enthroned in power, arrives on the scene (chap. vi. 12–17). Again, in chap. xvii., Babylon the great is shown sustained at first by the world-powers related to the fourth beast, and most striking of all her horrible features is the dreadful accusation, "Drunken with the blood of the saints, and with the blood of the martyrs of Jesus." As the whole Protestant world knows who this blood-drinking, harlot woman is, so all know how long she has bewitched the church-hating nations, and reigned malignly over the kings. (Rev. xvii. 18.) Is history all a lie? Is *Fox's Book of Martyrs* a fable? Was the *thlipsis* brief or long? We know it covered gloomy centuries.

It is also certain that this two-faced power, inflicting its mark and name, and domineering over the entire world, is presented in Rev. xiii. It stands here so related to the last form of the fourth empire—itsself a supreme and the *last* supreme empire—that none need mistake the tyrant that puts on the guise of God's Lamb (John i. 29), and yet in acts is like the dragon-devil. (Rev. xii.) "All power" is ascribed to this beast,

and such power over the whole world Popery once possessed.

But does John expressly name the "great tribulation?" He does. The fourth and fifth seals present a view of the slaughter and agony of the Church of Jesus while the tribulation was lasting. The seventh chapter of Revelation exhibits the final triumph of the martyrs at the first resurrection. He who sat on the throne, and who alone holds the seal of the living God, now gathers his elect. First comes a select band from Israel. Then comes the vision of a vast multitude. They were numberless as are the martyrs, but now white-robed and victorious. They had been of all nations, kindreds, peoples and tongues. Who were these? "These are they which came out of *the* great tribulation." It is an emphatic *the*. A past season of martyrdoms is inferred. The precise words of our Lord are here used. *The*, refers to some previously named tribulation. It was the great one Jesus had foretold. It had occurred under the seals, and this tearless glory was now the divine answer to the cry, "How long?" We have seen that the tribulation was to be world-wide. All nations would hate the Church. And these martyr-witnesses include, not only one race or people, but they come from all nations. Can we fail in thus rightly locating the great tribula-

tion? Can we not solemnly affirm that this great tribulation has long since terminated? And, if in the past, then what was to come "immediately after?"

Let us notice further that the tribulation was not to be common nor ordinary. It was specially to be great [*megas*]. It was to be extra, to exceed others. Great by reason of its wide extent. Great by reason of its long continuance. Great by reason of its excessive severity. Great because the might of the strongest civil world-powers would be exerted against the saints. Great because some of all nations and tongues were to be involved in it. Great because *thanatos* and *hades* only could fitly symbolize the carnival of sorrow and blood, when unheard of atrocities were committed, and indescribable agonies endured. Great because it threatened to exterminate all human flesh, and set back the progress of the race. Great because it was to be without a parallel in past ages, and without an equal in the future. In all the other years of time there was to be nothing like it; a tribulation "such as never happened from the beginning of the world [*kosmos*] till now, no, nor ever will be." (*Diaglott* Ver., Matt. xxiv. 21.) This grand characteristic forever fixes its place in history. As all other seasons of human distress were to bear no com-

parison with this one, how absurd to confine it to a year or even a century, and to the Jews! Yet some do this. We shall give the details of this tribulation in their place.

The huge black shadow, projected over the path of the elect by this awful visitation, is like the umbra of the eclipse over the earth. We stand in solemn awe at the ominous announcement of the Master. We marvel that so little attention has been paid to His words by the modern Church. These words are big with woe and sorrow. They present a future, terrible to contemplate. Hell seemed about to triumph, and the Church of His love to traverse the valley and shadow of death.

At the ascension of Jesus, there occurred the dejection of Satan. (Rev. xii. 12.) We then hear heaven's alarm—"Woe to the inhabitants of the earth and sea, for the devil has come down unto you having great wrath." Satan's "great wrath" originates the "great tribulation." And well does the sorrowful history of the present age, for sixteen centuries, bear out and confirm the solemn prophecy. And never has the Church of God drank so bitter a cup of suffering, as since her Head bade her farewell and ascended to heaven. Her trials in all preceding ages have not equalled her trials in this.

CHAPTER VI.

THE GREAT TRIBULATION.

“These are they coming out of the tribulation, the great one.”—REV. vii. 14.

—*Free translation.*

“Aye, heaven and earth doth cry, impossible,
The shuddering angels round the eternal throne,
Veiling themselves in glory, shriek, impossible,
But hell doth know it true.”

—*Maturin.*

We have vividly seen that the coming tribulation implies a pressure that will gall and crush. This great tribulation, considered along with its cause and dire aspect, is perhaps the most marked and striking feature of our Lord's prophecy. Introduced mainly by the wicked invasion of the holy by the man of sin, in the plenitude of its power it towers above other events like a volcano on a vast plain. It stands alone and without an equal in horror amid the solemn years. It forms the base of the superstructure of the series of special signs. From it they project forward to the joyful coming of the Master. This specially named tribulation is defined, located and unmis-

takable. It presents infallible features for clear identification. It begins incipiently at an early date. Its foreshadowings may be seen in the first century, when such terrible trouble fell on the fallen Israel of God. Its omen was in Paul's words, even in his own lifetime, "The mystery of iniquity doth already work." But it did not head up for malign operation until the subsequent centuries. Thence the great tribulation lay along the sad centuries for the long period of the cruel reign of the "horn" that wore out the saints (Dan. vii.) and the "harlot" that drunk their blood. But it took in its sanguinary grasp, Jews, Christians and all flesh.

The tribulation is a point of much importance in our investigation of the signs. We must locate the first aright, or we cannot understandingly point out the last. The special signs were not to appear before nor during the tribulation; they are expressly declared to come "after" it. The Lord's statement of this is carefully made. (Matt. xxiv. 29.) No ominous occurrence in earth, or sea, or sky, was to possess any value as signifying Christ's near approach, if it took place anywhere previous to the termination of the tribulation.

"And they [the saints] shall be given into his hand" for 1,260 years. Dan. vii. 24 seems to correspond with the words, "And they shall deliver

you up" to tribulation, "and shall kill you." (Matt. xxiv. 9.) The words designate the power that would cause the tribulation. Finding this in history, we find the season and agency of the tribulation. Evidently this would be the dominant kingdom then on earth. No other could inaugurate it. Rome was in existence when Christ came. She was in time to devour the whole earth, tread it down and break it in pieces. (Dan. vii. 23.) She was to be the princely desolator of Israel and the sanctuary land. (Dan. ix. 27.) The placing of the abomination that makes all desolate, relates to Rome (Dan. xi. 31), and this open showing of the detestable one to the eyes of the Christians, Christ foretold and bade us understand.

Rome is plainly announced to come and rule under two forms. She has so existed, as Pagan and Papal. Each of these has been the great oppressor of Jew and Christian for more than seventeen hundred years. It was Rome that captured and destroyed the famous Jerusalem, "the holy city" (Matt. iv. 5), "the joy of the whole earth." (Psa. xlviii. 2.) It was Rome who planted her idolatrous standards on the Holy Mountain. It was Rome that killed over a million of Jews in A. D. 70, and made slaves of nearly 100,000 more. It was Rome that vengefully followed that doomed race with fire and blood for

long centuries. It was Rome Pagan that brought upon the Church of Jesus ten terrible and bloody seasons of persecution, between the years A. D. 64, under Nero, and A. D. 284, under Diocletian. (*Fox's Acts and Monuments*, London edition, 1850, pp. 32-73.) And when Rome professed to have become Christianized, and Pagan Emperors gave the Roman Popes the Pontifical scarlet robe, the Roman capital, and power, and great authority, (Rev. xiii. 2), then it was given unto the Pontiff king to make war with the saints and to overcome them, and this power vested in the imagined Vicegerent of God, was over every kindred, tongue and nation. (*Ibid.* v. 7.)

It was the Roman horn that made war with the saints. (Dan. vii. 21.) It was the civil powers of the old Roman world, on whose back was carried the harlot ecclesia, who drank to mad intoxication, the blood of the holy martyrs of Jesus. (Rev. vii. 1.) It was Rome that drew over mankind the curtain of the Dark Ages, that set on foot the senseless and bloody crusades, inaugurated the dreaded Inquisition in fifty countries, and not only at the massacre of St. Bartholomew, in 1572, but so late as 1844, struck off medals joyfully to commemorate the spilling of the blood of one hundred thousand Christians. (*Blots on the Escutcheon of Rome*, London, 1851,

p. 238.) It is not hard to find in history the great tribulation and the abominable agent that wrought its manifold horrors.

That the main season of the great tribulation was to be under the rule of a professedly Christian power, is foretold in the words of Jesus: "The time cometh, that whosoever killeth you will think that he doeth God service." (John xvi. 2.) The words are but another announcement of the coming tribulation. Pagan Rome did not kill the martyrs in the name and for the sake of God, but Papal Rome did. It was hers to concoct this hell-born excuse for inflicting innumerable agonies and dreadful deaths. The passages we have cited fasten the major cause and agent of the tribulation on Daniel's little horn, Paul's man of sin, and John's mother of harlots. They also fix the centuries and times of its main accomplishment, *viz.* the days of the civil supremacy of Papal Rome.

The shortening of the days of tribulation is a marked feature in our Lord's prophecy. Did he mean that the 1,290 years would, in compassion, be cut down to 1,260? It is shortened "days," not shortened sorrows. It is as if the natural and seeming termination of certain foretold allotted days was further down the stream of time, but divine Providence would, for the sake of the true Christians, limit, diminish, or abbreviate the days.

Wearied with the Church's agony, the Lord would cut them short. Hence the brunt of the tribulation is carried back so long before the end of the allotted days as God pleased to cut them short. By the era of the Great Reformation, the Great Tribulation had reached its maximum and zenith of horror. But Luther, Calvin, Melancthon, Latimer and Knox, lived, and wrote, and labored. The saints were helped with the promised help. (Dan. xi. 34.) The tribulation began to diminish. Kings took the part of the oppressed Church. Indignant nations threw aside the Papal yoke. Light broke on the dark world. Reform, was the cry. The Bible came to the front. Persecution for opinion's sake ceased. All was changed in Europe.

Papal Austria defied Rome. Papal France flung Rome aside. England burst all fetters. Germany set herself free. For a hundred years Rome has had no power to persecute the nations, kindreds and tongues. For over a century there has been no general tribulation. What folly to assert that for an hour the Church of Jesus or the Jews either, in this century, are now in the great tribulation. It was, it grew; it waxed great, it culminated, it came to its zenith of hellish horror, it was beaten back, it declined, it grew feeble, it died away. The Church, now giving her last

message, is treading the prophetic path this side those predicted ages of horror and darkness, not to enter into the wilderness again. Her path is as the shining light, that shineth more and more until the perfect day.

The days of tribulation were to be shortened; how then, can that view be correct that limits it to the war with the Jews, in the last half of the first century? Was that shortened? Were their afflictions diminished in any degree, so far as we know? Were the years of their disasters under Rome cut short? If so, when? Where is the history that so states? Assuredly there is none. Honesty demands the utter abandonment of these obsolete interpretations. But once extend the tribulation to the subsequent ages of Christian martyrdoms, shortened up by the great reformation, and all is easy and plain.

Coming again to the starting point of the abomination: As soon as this should be seen by the Church to invade the temple of God and holy place, "Then," said Jesus, let Christians (not Jews), in Judea, "flee into the mountains." The flight must be instant,—like Lot, all must be left behind for dear life's sake. Woe to the pregnant wife, woe to the nursing mother. The time of flight must be carefully chosen. It must not be on the Sabbath or in winter, for these will

bring rigors from Jews and from cold. (Matt. xxiv. 16-20.) But why flee? Because "then" begins the era and reign of the great tribulation. So says our Lord in Matthew. And Mark records the same warning and signal and tells us then begins, "affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be." (Mark xiii. 19.) It is important to know that the Christians of the early centuries, understood from Daniel and John, that some abominable desolator of the holy Church was to come. And they watched for its coming. They expected it—not at the destruction of Jerusalem, but at the downfall of imperial consolidated Rome. As soon as they saw the Roman empire tumbling to pieces, they said the Antichrist now was coming.

All Church history of the first four or five centuries sustains our statement. They therefore understood the relation of the great Antichrist to the fourth kingdom. (Dan. vii. 7, 8.) They interpreted the unnamed power that hindered the revelation of the wicked man of sin, as meaning the united Roman empire. (2 Thess. ii.) When it fell, the abomination of which our Lord warned his flock, would then appear. And erroneously they thought very presently the age would end. We find Cyril in A. D. 350, Gregory Nazianzen

in A. D. 370, Jerome in A. D. 380, Ambrose in A. D. 400 and Theodoret in A. D. 430, with others, all teaching that the abomination of desolation was yet to come, that it was identical with Antichrist, and that the great tribulation of Matt. xxiv. 21, would be caused by it. "He will be king of the Roman world, he shall come for the desolation of the world, for he is the abomination of desolation," cried the eloquent Gregory. (See my *Reign of Christ*, chap. ix., on Antichrist.)

So early as A. D. 519, the Council of Chalcedon had decreed the Roman Catholic faith, as interpreted by the Pope, the general and national one for all the West. All bishops, clergy and churches were required to submit entirely to the Roman Church. Justin was Emperor. He aided the Papal cause and punished the heretics. It was decreed that all men should embrace the Romish faith as set down by the Chalcedonian Council. Imperial edicts enforced this law, and the Romish Papal Church became nationalized. Then, in A. D. 532-33, Justinian, the ruling Emperor of the world, gave into the hands of the Pope all the priests of the whole East, and pronounced him Corrector of Heretics and "Head of all the Churches." In A. D. 606, the Pope received from the supreme emperor the title of Universal Bishop.

The Justinian Decree marked an era. It extended over Judea, then a province of the Roman Empire. Five sections comprised the Pope's jurisdiction; these were Rome, Alexandria, Constantinople, Antioch and Jerusalem. In the fourth century, the Emperor Constantine had filled all Palestine with altars, chapels and Christian churches. Now all the Christians of Judea were, by the decree, put into the hands of the little horn. Then trouble came on. Then began heresy-hunting, proscription, confiscation and persecution. The Christians saw all, knew all, and said, Antichrist has taken his seat at Rome! The bloody hierarchy was formed. Bishops and priests led in punishing all heretics, and many, says Bower, "were inhumanly massacred." Pope Hormisdas, A. D. 514-523, was imperious and vindictive. He dared openly to sanctify slaughter and bloodshed. He scourged and exiled men, women and children. (*Bower*, Vol. I., p. 323.) The believers chose Christ. Gibbon, referring to the period of 590-604 A. D., writes of the "Roman Bishops who deluged Europe with blood." (*Decline*, etc., Vol. IV., p. 423.)

In the sixth century, says Mosheim, the Christians suffered grievously from the savage cruelty and bitterness of their enemies, and in the seventh century the Jews of Palestine and Syria attacked the believers with merciless fury. The beginning

of the apostasy found believers enough in Judea to fulfill our Lord's admonitory words, "Flee to the mountains," and for a thousand years the mountains and wildernesses of Asia and Europe were filled with fugitives. All along the dark and terrible days the enemy, in hundreds of cases, took advantage of winter and cold to fall on the hidden saints, took advantage of the Sabbath to find them assembled and kill or burn them in heaps. Waldenses and Vaudois hid in the mountains and caves; the Church fled into the wilderness. (Rev. xii.) In one instance, Perrin pathetically writes of the Waldensian women,—“Fifty poor little infants were found frozen, some in their cradles and others in the arms of their mothers, who were dead as well as they.” (*History*, p. 302.) Now the abomination had come. Now began to be accomplished the words of Christ: “They will kill you.” It was the opening of the great *thlipsis*.

CHAPTER VII.

THE GREAT TRIBULATION.

“And it was given unto him to make war with the saints, and to overcome them.”—REV. xiii. 7.

“So spake the fiend, and with necessity,
The tyrant’s plea, excused his devilish deeds.”
—*Milton*.

It may have been pessimistic, but it was sadly true—the prophets of God foresaw and foretold the coming of evil days for the good. The falling away (the *apostasia*, 2 Thess. ii. 3), the revelation of the wicked one, whose coming was to be—not Satan in person but—after the working of Satan, was ominous of a fresh dispensation of Satanic wrath. That wrath, too, is foretold. It came in on the infant Church after the conquest and discomfiture of Satan by the man child Jesus, and his ascension to God’s throne. “Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.” (Rev. xii. 12.) Now it is the last age of Satan’s mastery on earth among men.

He is accordingly represented as actuating the dominant world-power Rome, and his knowledge that the end of this age will find him in chains and flung out into the dark abyss of Tartarus, intensifies his ire. He stands before the sun-clothed woman to devour her child, and then seeks to exterminate Christ's flock. The harlot woman bewitches the nations, yea, "all nations" in her turn, and it is the all nations that, during the successive centuries, were to hate the Christians. Pagan Rome was a tool of the devil, and Popery became Satan's masterpiece. But the hatred of the bewildered and harlot-seduced nations, is specially said to be "for my [Christ's] sake." (Matt. xxiv. 9, 10.) Were the Jews everywhere hated, afflicted and killed for Christ's sake? Assuredly not. The ground of hatred and opposition to the Jews was because they were our Lord's murderers. Consequently the infliction of tribulation cannot be applied and limited to that nation, as some suppose. The believers in Jesus took Christ's name—they were called Christians. (Acts xi. 26.) It was the historical name all through the centuries, and they were slaughtered on account of Christ's name.

Let us pass under the shadow of this great and unexampled tribulation, from its prelude and minimum to its maximum degree of intensity,

when Jehovah cried, "Hold! it is enough," and Satan's dogs were called off. A perfect history of it who can give? John Fox attempted to do so in his famous book, *The Acts and Monuments*. But the half was never written. Our God knows it all, and will one day call to a strict and inexorable account the murderers of the bride of the Lamb. We will try to gather up the awful figures as we may find them, but the martyred multitude who will come out of the great tribulation, "no man can number." (Rev. vii.) Omnipotence has numbered them and it suffices.

The cruel Roman Emperor Nero, in A. D. 64-68, by imperial edict, opened the first general persecution. It was the dragon's declaration of war against the Church. (Rev. xii.) Tertullian tells us the persecution was universal. The studious Mosheim shared in this opinion. Eusebius says the streets were full of dead bodies, and Tacitus, the Roman historian, styles the victims to suffering and martyrdom "a vast multitude." Then, between A. D. 93 and 96, Domitian, the Imperial Emperor, sought to crush the Church. Mosheim says the suffering was "extremely violent," and ancient authorities declare that 40,000 Christians were killed, while multitudes suffered and a great crowd were banished. The

Emperor Trajan, in 98-116, both by imperial edict and by inflaming the populace, brought on the Church a sharp, hard trial. All who refused to return to Paganism were commanded to be put to death. An unknown number perished in Europe and in Asia.

In A. D. 118, under Adrian, again the Christians suffered, and over 20,000 were tortured and destroyed. Under Antoninus Pius, in A. D. 136-156, the wicked rabble everywhere persecuted and destroyed the lives of the believers until the havoc ceased by imperial order. In A. D. 161, Marcus Aurelius Antoninus, by unjust and barbarous edicts, caused many to fall by the sword and by the flames. Polycarp was martyred, and so severe was the affliction that some supposed the foretold great tribulation had now begun. The Epistle of the Churches of Vienna and Lyons opens with these remarkable words, "The greatness of this our tribulation, the furious rage of the Gentiles against us and the torments which the blessed martyrs suffer, we can neither in words, nor yet in writings set forth as they deserve." (See Fox.) It was Europe crying to Asia, "The shadows of the great season of anguish are falling!" But the Church, at this period, only stood under the edge of the dark cloud, and sadder days were yet to come.

In A. D. 203-212, Severus, of Rome, inaugurated persecution. It raged eight years. Imperial law forbade that any person change to the Christian religion, and Mosheim says Egypt and other provinces were dyed with the blood of martyrs. Again, in 235-238, by order of the Pagan Emperor Maximin, Christians of every rank and order were made to suffer. Mosheim says that all of them suffered in the most barbarous manner, and "there were great heaps of martyrs," wrote Prudentius of this time. Decius in 249-251, issued most terrible and cruel edicts, ordering the officers of the law everywhere in all his empire to extirpate the entire body of Christians. It was a more terrible season than all that had preceded it, and multitudes perished, writes Mosheim.

Valerian, in 257-260, and Aurelian, in 270-275, by edict, commanded the followers of Christ to be destroyed, after which for over twenty-five years, until the opening of the fourth century, there was a season of quiet and comparative peace. But then Diocletian, for ten years, 302-312, instituted the most dreadful persecution of all hitherto experienced under Pagan Rome. In one month 17,000 Christians were slain. In Egypt 144,000 died by violence, and the vast number of 700,000 other saints of God miserably perished at the

hands of their persecutors. Jerome, who lived in 331-420 of the bloody era of Diocletian wrote, "There is no day in the whole year to which the number of 5,000 martyrs cannot be ascribed, except only the first day of January." (Quoted in Fox, p. 35, ed. of 1850.)

If it be asked how many innocent victims were martyred during the first three centuries by imperial Rome, we are thus answered—"It is supposed, say learned authors, that 3,000,000 perished in three centuries." (*Religious Ency. Art., Persecution.*) Martyrdoms perpetrated by imperial edict went on all over the Roman world, in Europe, Asia and Africa, and the Church appeared to be near extermination, when Constantine, made emperor, was in 312 converted to Christianity, and making it a law of the empire, persecution ceased, and for a quarter of a century until he in 337 died, the Church had rest. Meanwhile error and corruption in doctrine was creeping in. In A. D. 200, prayers for the dead began to be offered, and by A. D. 350, the worship of saints, martyrs and angels began to be practiced in the churches, all contributing to the tribulation of the pious dissenters.

In England, from Alban, the first martyr, in A. D. 287 on to 589, Fox counts up four epochs of bloody persecution. Picts, Scots, Huns and Sax-

ons laid waste the Christians, and "immense numbers" were put to death. No man knows the number, and the severity of the wars nearly exterminated Christianity in England. In the Roman world peace continued till the era of the apostate Emperor Julian in A. D. 360, who, seized with hatred, meditated the utter destruction of the Church in all his empire, but failed to do so, and died in 391 exclaiming, "Thou hast conquered, O Galilean!" All nations were to hate and kill Christ's flock. Outside the Roman empire in Persia, the King Sapor II. in three dreadful persecutions, A. D. 300-380, destroyed, says Mosheim, an incredible number of Christians, the last bloody season lasting a period of forty years, 330-370.

Again in Persia, in 414, and once again in 421, there were eras of martyrdom by kingly order, and a prodigious number of the devoted saints of God perished. In 590-628, Chosroes II., the monarch of Persia, raged furiously against the followers of Jesus, and the historian Mosheim says, he "put multitudes of them to most cruel and ignominious deaths." In Judea alone 90,000 Christians perished by the hands of their enemies.

Meanwhile, in Europe, a gigantic Antichristianism was slowly rising into power and pushing to crowd itself into the holy place. For the first three centuries no one was decreed to death for

heresy. Toleration ruled in the Church. In A. D. 303 heretics were only degraded from office. Leniency prevailed until the Pontiffs of Rome were the first to call on the emperors to make laws against heretics. In A. D. 382, by edict, the death of the Manicheans was decreed. All civil officers were charged to fine, banish, transport and extirpate them. But until we reach the eighth century, although many severe decrees of Popes and councils were put forth to punish heresy, yet capital punishment was rarely inflicted on individuals although the Papal and imperial armies made war against dissenting Christian nations. Worship of the Virgin Mary first crept into the Church of Rome in A. D. 431, and idolatry spread through Christendom. Emperors and kings conferred more and more control on the Roman bishops, who in turn demanded supreme power in religion and temporal matters.

The reign of Justinian was disastrous to the Christians. His era of thirty-eight years, 527-565, is marked by the rise of the Papacy, the abomination of desolation. He ruled over 64 vast provinces and 935 cities. He defended the Papal power with the sword. Milman styles him, "Caliph of Christianity, legislator of Christian doctrine and civil affairs; both Pope and emperor." In 533 he decreed Pope John II. to be

“Head of all Churches, the judge of all others, himself to be judged of none.” Making himself a creed for all the world, he forced it upon all his subjects. All who declined the Papal Roman creed were declared infamous. He commanded that all men become of this one faith. All who resisted were persecuted and fled. His desolating edict was issued in 532, and the man-made formula of religious faith was, by imperial armies, forced upon the world. Only three months’ time was given for any soul in all the empire to decide. The great tribulation was ready to begin, for by 538, says Bower, “Pope Vigilius was owned as lawful Pope by the whole Christian world.” In 540, writes Gosselin, he, Justinian, enacted “that all governors shall take oath that they are in communion with the (Roman) Catholic Church, and that they will never do anything against her.” The heretics and schismatics were to be killed; multitudes suffered, and other vast multitudes fled out of Papal Roman territory over into Persia.

The Papacy continued to grow more aggressive and domineering. In 604–6 the Emperor Phocas, by decree, made Pope Boniface III. supreme in all Churches, conferring on him the title of “Universal Bishop.” In 607 Britain acknowledged the Papal supremacy, and now severe punishment of all who refused allegiance to the Pope was quite an estab-

lished custom. Down to A. D. 300 Christians received martyrdom at the hands of Pagans, henceforth they were to receive it at the hands of so-called Christians. And all under that deception and delusion of the devil, that led men to believe that he who killed the saints would think he was doing a service to God! (John xvi. 2.) Thus it was by the Papacy and by the hand of emperors, kings, rulers and magistrates, the potentates of the earth, that the great tribulation came at last upon the true Church.

Let us follow the fortunes of the elect along the centuries as they walk in its shadow. "In the world ye shall have tribulation," said the Master. Tribulation was ever to be her lot, but now was to come on her a fiercer trial than the Christians had ever before known; not an ordinary one, but a "great" one; not a short one, but a long one. "Many shall be purified, made white, and tried," was the divine prediction of these last times. "Pass under the rod," was the stern summons to the Bride of the Lamb. But she will have made herself ready, even though like the Bridegroom she is made perfect through suffering. And in the resurrection her rest will be long and sweet in the immortal paradise, all the sweeter and grander that she attained these heights of bliss by her baptism of sorrow, and her faithfulness unto death.

CHAPTER VIII.

THE GREAT TRIBULATION.

“They shall fall by the sword and by flame, by captivity and by spoil many days. (Rev. ver.) Syriac: “A thousand days.”—DAN. xi. 33.

(“Many” in Daniel’s prophecy in all cases denotes a great multitude.—T.)

The Dark Ages: a period lasting, according to Hallam, nearly a thousand years, from about five hundred to fifteen hundred.

—*N. Webster.*

Mosheim says the Christians suffered less in all the seventh century than in the centuries that preceded it. The Mohammedan power arose and calamity spread through the East, but it fell chiefly on apostate Christians, and the true Church was hidden in the wilderness. (Rev. xii. 6.) Many calamities were experienced from barbarous nations in all the eighth century, and there were dissensions, schisms and corruptions everywhere. In 642 Pope Theodorus had assumed the title of “Sovereign Pontiff.” In 642 and in 657 Pope Vitalian decreed the universal use of the Latin tongue in all the Western Churches, and as if to

make Popes supreme in Europe, the Roman Pontiff became independent of the Eastern Greek Emperor. A deep moral darkness was now settling down upon the pseudo-religious world. In 704 the first civil province was bestowed upon the Papacy, and in 752 the Pope was lifted high enough to depose from his throne and kingdom the King of France, who had offended him.

In 755, says Putnam (*Dictionary of Dates*), commenced the Pope's temporal power under the auspices of Pepin, who bestowed upon Pope Stephen the exarchate of Ravenna. In 787 the Council of Nice, under Papal rule, raised by anathema the hellish cry, "Damnation to all heretics." The Dark Ages set in. To dissent from Rome was heresy, and heresy was death. Then the malignant dogma made rapid strides. Popes became monsters. The man of sin enforced his religion upon whole nations.

A deplorable state of things existed in the ninth, tenth, and eleventh centuries. Apostacy, went right on. The worship of images and relics were imposed in 788, the baptism of bells in 965, the compelled celibacy of the priests in 1000, the infallibility of the Church in the year 1076, the sale of indulgences in 1190, transubstantiation was officially decreed in 1215, and auricular confession officially imposed in the same year. The abomi-

nation in the holy place was coming to its full growth. In return for the gift of ecclesiastical state, bestowed upon Pope Adrian II. in 772, by the Emperor Charlemagne, the Pope, in 800, crowned this emperor king of Italy, Germany and France. The ogling and courting between the false Church and the kings of the earth went on until each was bewitched by the other, and so complete became the union that in 811 the Emperor Michael renewed the Roman laws condemning heretics to death. Although Abbot Theophanes had the same year cried, "Burn heretics!" the principle did not prevail until the eleventh century, when in 1022 in Orleans, in France, the Albigenses were degraded, excommunicated, and by order of the king, a tool of the Pope, burned alive. The Lateran Council adopted the cruel principle of Theophanes, and in 1163 instituted a crusade against the Albigenses and summoned kings and their armies to overcome and kill them. (*Bower*, vol. ii., p. 510, and *Blots on the Escutcheon of Rome*, pp. 8, 9.)

By 1048 the Pope was keeping a regular army for war, and, writes Putnam, "Now 1066, Popery at the height of its power, claimed supreme dominion, temporal and spiritual, over all the states of Christendom!" So deep was the degradation of kings, so superstitious the rulers, that in 1076

Henry IV., emperor of Germany, excommunicated by Pope Gregory VII., went barefoot to his palace, made humble submission, and kissed the feet of his master, the Antichrist. Excepting those who protested, who were few, the world's vassalage was complete. Antichrist reigned.

A Papal side show to the tragedy of the great tribulation comes in here. Pope Urban II., in a council in France in 1096, first proposed the Crusades and fanatically led this wild movement.

Mezeray, a Romish historian says this measure made the Popes "absolute." Popes directed the expeditions. More than 300,000 men marched over Europe to Jerusalem; in a few years only 20,000 were left. In 1100 over 300,000 others started, but in four years 60,000 had perished. Eight different crusades were set on foot. Thirty-two Popes in succession drove the gigantic fanaticism. For 200 years this war for the possession of Jerusalem against the Saracen Mohammedans went on, and all Europe was desolated. M. Voltaire computes the number of people who perished at 2,000,000. (*Rel. Ency. Art. Crusade.*) Lowman writes, "According to some authors there perished above two millions of these enthusiasts; others observe, There are hardly any men left in the west [Europe], and almost no persons seen

but infants or widows." (*Com. on Rev. xvi.*) Not till 1291 did this Papal fury die out.

Meanwhile, ere the wild and wicked Papal measure was over, the armies of the kings were turned against the saints, and scarcely any human flesh was saved in the dark and satan-bound continent over which Popery had rule. In 1195, says Putnam, the Church of Rome was mistress of the world, and kings her vassals. Joseph Mede wrote, "It is given him to make war with the saints and to overcome them (Rev. xiii. 7), but this war the beast did not wage at his beginning, but after he had come to his perfection in the year 1200 from the birth of Christ. His first expedition fell heavy upon the Albigenses and Waldenses, the true worshipers of Christ, of whom there was such a slaughter that in France alone, if P. Peronius in his *History of the War* makes a right account, there were slain ten hundred thousand men." (*Key to the Revelation*, 1650, p. 60.) And one of our authorities, Calender, testifies that the Papal crusading armies slaughtered 2,000,000 of Christians in France alone!

Throughout the whole of the thirteenth century Popery was a despotism in the noon-day of zenith. White says in that century the edge of the Christian sword was turned against Christian men. Five Papal Bulls were in 1096-1290 launched against

the Christians in Piedmont and France. Exterminate them, was the cry and command. In 1208, hermits, monks, abbots, and priests hounded on the crusading armies to attack Beziers. They were the armies of the French king Louis. Dr. Croly says they warred against these Piedmont Christians for a period of thirty years; Mede says the war lasted seventy years with incredible fury. Bower says it began in 1214 and that the Papal armies numbered half a million men. (Vol. ii. p. 544.) At the siege and capture of Beziers 60,000 men, women, and children were massacred in cold blood, and Romish historians, says Barber, boast that they twice put 60,000 to the sword. (*Historical Treasury*, p. 144.)

All authors testify a million were slain in the war and that it lasted with hellish violence until the French Christians nearly all perished. Roman authors themselves put the figures higher than a million. The Albigenses defended themselves with bravery. Bertrand, the Papal Legate, wrote the Pope in 1285-87, and authentically declared that in fifteen years 300,000 Papal soldiers had fallen in the strife, and a Spanish monarch who was aiding France acknowledged a loss of 400,000 men. "But the Papists," writes Calender, "boasted that including the women and children they had massacred more than two millions of the human family

in that solitary crusade against the southwest part of France." (*Illustrations of Popery*, p. 403.)

At Beziers the Papal taste for blood was varied by shutting 500 helpless women up in a church, and after outraging them all, the fiends set the church on fire and burned them all alive! It was done, says the monk of Vaux Cernay, "*with infinite joy!*" This seventy years war against the saints in the south of Europe was the first great persecution since the days of Diocletian. Let it be remembered that Popes commanded and sanctioned the persecution. "Persecute them with a strong hand" were the words of Innocent III. "From thence to the Reformation," writes Mede, "no man hath set down the account of them that have been cut off by the sword and torment. It is known to be no small number."

Now came the inquisition. Pope Innocent III. originated and put in motion this enginery of hell. In 1198 he first ordained "Inquisitors." These were monks sent among the Protestants of Languedoc, in France, having authority to spy out and punish heretics. Fleury, in his ecclesiastical history, calls these monks "Inquisitors." Hallam styles them the seed of the inquisition. An inquisition was established at Toulouse in 1208, and confirmed in 1216, at which last date Dr. Croly writes that by Papal mandate under Honorius III.

the Dominican Order of monks took up the care of the inquisition and established it in all Papal lands. (*Croly on Apoc*, pp. 239-41.) It was established in the realm of the French king in 1225, extended into Italy between 1226 and 1234, and then into the kingdom of Castile and Leon and into Dauphiny. In 1227 established in Poland, Hungary and Austria; as also in Dalmatia, Bosnia, Ragusa, Croatia, Istria, Wallachia and in all places where the Pope possessed unlimited power. In 1231 it was set up in Germany. In 1232 the dreadful tribunal was set up in Spain, where Dr. Croly avers there were no less than seventeen tribunals. Portugal had the inquisition in five dioceses in the thirteenth century and new horrors were added to it in the year 1536.

In 1290 it was established in Syria, Servia, and Palestine. In 1289-90 the senate of Venice established it in that city. It had already been set up at Arles, Aix, and Aubrun by 1292, in which year it appeared in the cities of Vienna and Albona. At this date King James of Arragon established tribunals in the interest of the Pope throughout his dominions. In Poland it was set up in 1327, but was soon put down by indignant people. In due time (but dates we cannot name), this horrible tribunal was set up in Brazil, in Mexico, and in Goa in the East Indies. England, Sweden, Norway,

and Denmark never had the inquisition. Few other countries escaped. Dr. Croly says, though clothed with terror it existed in its mildest form in Italy, no instance being on record where it inflicted death. This seems unlikely; we cannot vouch for its truth. In other lands the Papal devil-fish spread out its tentacles to grasp and devour all flesh. Three or four continents groaned under its bloody despotism. Lea, in his history of this infernal device, says it was the old Papal conflict with free thought, and was most severe where there was the most intelligence. Languedoc, the most civilized land in Europe, was utterly ruined and all people crushed and terrorized where it held sway.

In 1481 the inquisition was established anew with added horrors in Spain, by Ferdinand and Isabella. In 1516 these same Papal sovereigns set it up in Panama and Lima, and Charles V. established the tribunals in the West Indies and other islands of the ocean in 1519. In 1549 the gloomy bigot, Philip II., re-established it in Lima and Panama. It was set up in Evora, Spain, in 1537, in Lisbon in 1539, in Coombra in 1547. Then in 1562 Philip II., of Spain, forced it by arms upon the people of Sardinia, and in 1563 he tried to force it on Milan and Naples, but failed in his wicked attempt. In 1570 Philip re-appointed the inquisition for Mexico, and the following year at Car-

thagena, which last was renewed by Philip III. in 1610.

In 1574 it was set up in Galicia. Then, as if the earth was too small to supply the blood-drinking harlot with her favorite beverage, the Pope ordered a tribunal called "The inquisition of the fleets and armies," designed to cover all the seas! Poor Flanders, in Europe, was crushed under no less than eighteen inquisitions. Its savage cruelty was for all men,—Christians, Jews, Mohammedans, Pagans, Heathen, Free Masons, witches, were alike subject to its despotic sway. Its very name inspired terror. With its coming the Church entered the darkest night of the long and great tribulation.

Only in Spain have we any authentic records of the dreaded inquisition. There Llorente was its historian, and his narrative in part unveils its hellishness. In every other place Rome darkly kept her secrets, and her deeds are buried in oblivion till the day of judgment. Torquemada was the first inquisitor general (born 1420, died 1498). He was the demon of the order, and lifted it to its acme of brutal savage horror in 1483. Here is his work of sixteen years: Men and women burnt alive, 10,220. Burnt in effigy, 6,840. Condemned to other punishments and subject to rigorous pains, 97,371. After Torquemada, came Diego Deza,

who burnt alive of men and women 2,592. Burnt in effigy 829. Condemned to other and severe punishments 32,952. Following Deza came a Romish Cardinal, one Jiminez de Cisnens, who burnt alive of men and women 3,564. Burnt in effigy 2,232. Condemned to other punishments 48,059. Lastly we have Adrien de Florencia, who burnt alive of both sexes 1,620. Burnt in effigy 560. Condemned and punished 21,835.

Total number of men and women burnt alive under the ministry of forty-five "Holy Inquisitor Generals," 35,534. Total burnt in effigy 18,637. Total condemned to other tribulations 293,533. Total victims of torture and death in Spain, 576,378. We take these figures from *The Primitive Catholic*, Brooklyn, N. Y., Feb. 1, 1890. They are later and run higher than any other authority, and were furnished in 1890 by the *Catholic Banner*, the organ of the Papacy at Barcelona, Spain, whose editor says, "We believe it right to publish the names of those holy men (the four Inquisitors), under whose hands so many sinners suffered, that good (Roman) Catholics may venerate their memory."

Quoting Llorente, Dr. Croly says: "In the space of one hundred and twenty-nine years the inquisition deprived Spain of 3,000,000 of inhabitants." (*On Apoc.*, p. 391.) So fierce were the

persecutions that by 1600 the Protestants in Spain were extirpated. We see here a reason why divine mercy shortened the days of affliction. Otherwise Christians had been exterminated. We cannot separate the inquisition from the Great Tribulation.

CHAPTER IX.

THE GREAT TRIBULATION.

“And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus.”—
REV. xvii. 6.

Fetch hither cords, and knives, and sulphurous flames !
He shall be bound and gashed, his skin fleeced off and
burnt alive;
He shall be hours, days, years, a-dying.

Lee's Œdipus.

The period from Luther's Reformation, in 1517, to the massacre at St. Bartholomew, 1572, says M. Baxter, was the severest half century of persecutions ever known. It is true also that the first two centuries after the era of the Reformation were the hardest the Church of Jesus ever had to endure. The Reformation broke on a world of darkness. The cup was taken from the laity in 1415, purgatory officially recognized in 1439, and by 1440 the Papal traditions were put on a level and declared of equal authority with the Scriptures. The horrible inquisition was in full blast. The abomination was desolating the Church. The man

of sin sat in the holy, and two centuries of persecution, wrote D'Aubigne, was the welcome the evil world gave the reformers.

In 1414-15, Huss and Jerome met death in the flames. Rome did it. The Pope decreed that all Bohemians who followed Wycliffe, Huss, and Jerome should die for the crime of heresy. In 1540 the Jesuits arose. Says Mede, "From the beginning of the Jesuits to the year 1580 (in some thirty years), Balduinus, in *De Antichristo*, cap. 6, 41, notes that almost 900,000 orthodox Christians were put to death by the hand of the executioner alone." (*Key to the Rev.*, p. 62.) Henry More, D. D., writes, "Pope Julius, who ruled in 1503-1513, was in seven years the occasion of the slaughter of 200,000 Christians." (*Divine Dialogues*, p. 161.) Bower writes of Julius II., "Two hundred thousand persons are said to have perished in the wars carried on chiefly at the instigation of this furious and blood-thirsty Pope." (*Hist. of the Popes*, vol. iii., p. 290.) Both Mede and Calender testify that the Romish writer, Vergerius, an infuriated historian of his times, with expressions of great satisfaction wrote that during the reign of Pope Paul IV., (who issued the famous Bull entitled "Damnation of Elizabeth of England," and who was seated on the pontifical throne but four years, 1555-1559), the inquisition alone by tortures, starvation, or the

fire, murdered more than 150,000 Protestants." (*Medes Key*, p. 62. *Calender*, p. 400.)

It was civil magistrates who wrought the martyrdoms, all under Papal sanction or order. In but five years, a bloody-handed villain had in Spain, in his office of inquisitor general, condemned to various punishments 24,025 persons, of whom he had burnt alive 1620. (*Croly on Apoc.*, p. 391.) And yet this man, in 1521, was elected Pope Adrian VI. Popedom at the summit of mortal dominion turned the earth into a grave.

England, from the year of the martyrdom of Wycliffe in 1387, for a period of one hundred and fifty years, was a theatre of persecution. Her kings were Popish kings. Those who protested were killed. In 1417 Lord Cobham was hung and burnt by order of Henry V. In 1534 Henry VIII. tore away from the grasp of the Papal tyrant, and till his death, 1547, England was free from martyrdoms; but in 1553 came the reign of the bigoted "Bloody Mary." Rome became ascendant: horrors followed. One thousand ministers of Christ fled from the kingdom. All who would not adopt the Papal rule were compelled to flee or die. On bended knees the king and queen submitted to a cardinal sent from the Vatican. Twelve thousand Protestant clergymen refusing priestly robes were put under ban and imprisoned. Then the English Parliament

by act decreed the burning of heretics. This was in 1554. Rogers, Saunders, Hooper, Ridley, Cranmer and Latimer were consumed in the flames alive. "The total number of persons who perished in the flames for their religion during the reign of Queen Mary has been variously recorded at 277 and 288, amongst whom were one archbishop, four bishops, 21 divines, eight gentlemen, 84 artificers, 100 husbandmen, servants and laborers, 26 wives, 20 widows, nine unmarried women, two boys and two infants, of which last, one was whipped to death by the savage Bonner, and the other, springing out of the mother's womb at the stake, was mercilessly thrown back into the fire. The number of those that died in prison was also very great." (*Ten Thousand Wonderful Things*. By E. F. King, p. 587.)

In France, from 1517, the era of the Reformation and on, the Huguenots became Protestants. In 1572 took place under a Roman Catholic king, Charles IX., the sanguinary massacre of St. Bartholomew. In one awful night 10,000 Christians were slain in Paris. In three months, Sully says 70,000, other authorities say 100,000 Huguenots were slain throughout all France. Their only crime was protestation against the tyrant, the Papal Antichrist. The Christians of France suffered sixty years of incessant persecution, until

the Edict of Nantes, in 1598. A hundred years later saw this edict revoked, and Protestant blood flowing.

Charles V., emperor of Germany, king of Spain, and conqueror of Italy and France, having outlawed Luther and opposed the Reformation, in an Edict issued 1522, decreed the destruction of the Protestants in all the Netherlands. For thirty-four years they were persecuted. Then his son Philip II., in 1556, re-enacted the cruel edict of his father, and ten years later sent the merciless Duke of Alva to crush the Christians. For six years there followed brutal war. Alva boasted that he had caused 18,000 persons to be executed. (*Appleton's Ency.*, vol. i., p. 371.) Gibbon asserts that full 100,000 of the subjects of Charles V. suffered death at the hands of the executioner. (*Hist.*, chap. 16.) And then near another 100,000 perished in Philip's wars. Such is the testimony of Grotius. The Christian martyrs multiplied like leaves. The war began with an attempt to force the horrible inquisition upon the Christians of Netherland.

One year after Columbus discovered America, Pope Alexander VI. gave to Philip, king of Spain, all lands lying west of a line running from pole to pole, at a point one hundred leagues west of the Azores. The Bull allowing such grant was made in May, 1493. Philip was a brutal despotic tool

of the Pope. His blood-thirsty soldiers took possession of Peru, the West Indies and Mexico. The multitudes of natives were extirpated in the name of the Pope with sword, torture, and fire. H. Draper, in a work on the cruelties of Papal Spain, says the Spaniards with appalling atrocity acted towards the natives as though they were not human, but of some mystic unknown race that should all be exterminated from the earth. (*Draper*, p. 464.) In his "Plea" Rev. David Simpson writes, "Since the Spaniards set foot on the shores of America it is calculated they have butchered 12,000,000 on the continent, besides the many millions who fell in the islands." (*Plea*, p. 195.) Draper writes, "By millions upon millions whole races and nations were remorselessly cut off. The Bishop of Chiapa affirms that more than 15,000,000 were exterminated in his time." (*Draper*, p. 464.)

Before me is the title of a book by Bartholomew de Las Casas, printed at London, 1656. It is styled, "*The Tears of the Indians* : Being an historical and true account of the cruel massacre and slaughter of above twenty millions of innocent people, committed by the Spaniards in the island of Hispaniola, Cuba, Jamaica, etc., written in Spanish by Casas, and made English by J. Philips." Such was the result of the coming of Papal armies on the American continent. Such the influence of

Popery "As if," says Reader, "she had obtained a patent from hell to be the only murderer on earth." (*Expos. of Rev.* xviii, 24.) "The spirit of Popery is persecution," wrote Bishop Newton, "Popery," said Cecil, "is the masterpiece of Satan."

Ferdinand II. took the throne of Germany and was king of Hungary and Bohemia in 1617. He made a vow to exterminate all Protestants. In Bohemia there were 400 Protestant Churches and 200,000 members. By cruel persecutions, confiscations, imprisonments, executions, and banishments he well succeeded. With most incredible sufferings thirty-six thousand families fled to other countries. Their lands were given to Germans who were loyal to the Pope. It was the beginning of "The Thirty Years War" and all Germany was desolated under the heels of a ruler fascinated by the harlot on the Tiber.

In 1641 transpired the Popish plot to destroy every Protestant in Ireland. It was kept in the dark until the very day the bolt fell. "No language," says Goodrich, "can describe the shocking barbarity of the Roman Catholics." It was one unsparing, un pitying, wide spread butchery. There was cause for revolt in the tyrannical oppressions of the English rulers, but no cause whatever for the slaughter and torture of innocent Protestants. The priests of Rome led the massacre. Her reverends

were the plotters, inciters, and chief actors. For several months Ireland was red with blood and a hell of horror. The historian Goodrich, says there perished by the most awful deaths more than 200,000 Protestants. But Dr. Henry More, of London, 1688, of better authority, wrote, "In the Irish Rebellion 300,000 were destroyed as the Lord Overy reports." (*Divine Dialogues.*)

For full authentic and sworn details of this carnival of blood, which is the intoxicating beverage of the great whore, the reader should peruse *Fox's Acts and Monuments*, Appendix iv., p. 1035. Only two years after this, Pope Urban VIII. granted a general jubilee and full absolution to every Irish Roman Catholic rebel, who had taken part in the rebellion and had assisted with his own hands to torture or kill the protesting Christians! So testifies Calender. In 1668 Cromwell crushed the power of Rome in Ireland.

From the death of Queen Elizabeth in 1603 for many subsequent years the half reformed, semi-Papistical rulers of England brought tribulation on their subjects. James I. oppressed and persecuted the Puritans for twenty-two years. Charles I. sought to extirpate all who were Puritans and Calvinists. He was half Papist and his queen was wholly so. The infamous Dr. Laud was his tool. Then in 1620 some 4,000 Christians fled away to

America, and England was drained of property valued at \$2,500,000.

During the reign of Charles I. occurred the butchery of the Irish Protestants in 1641. Under Charles II. 2,000 pious clergymen were swept out of their pulpits for not conforming to Episcopacy. Dissenters were ground into the dust, and experienced great suffering. Under Charles II., 1660–1685, and James II., 1685–1688, no less than 70,000 Christian families were ruined, and 8,000 persons perished in the prisons of England. At that time came the judgments of God on the land. Plague swept off 100,000 people in 1665, and the great city of London was in 1666 consumed to ashes. (*Goodrich's Church Hist.*, p. 218.) The revolution of 1688 made England Protestant. So she has remained.

From Luther's day on, France has persecuted the believers. Louis XIV. was a tyrant and tool of Papal priests. Upon the marriage of Charles II. to his niece, Louis held an *Auto da fe*, when 118 Protestants were burnt alive that the divine blessing might rest upon the nuptials! In 1685 he revoked the Edict of Nantes, and then a wild storm of persecution burst forth over the Protestants. In but five years they were robbed of a million of money. None were allowed to leave the kingdom. All were ordered to stay, turn

Roman Catholics, or die. In his *Complaint*, Claude writes: "The cruel persecutions made 800,000 persons quit the kingdom. Says James Bicheno, "Not one infamous law was repealed until 1789." On every massacre and scene of torment and horror the clergy of Rome looked smilingly and feasted their eyes, making them matters of sport and jest.

Louis sought to force Romanism upon Holland and caused barbarities that filled the land with terrors. The priests, says Calender, were in ecstasies and proposed to worship him. From 1651 to his death in 1715 this tyrant crushed the saints. King, an English writer already quoted, says Louis XIV., between 1651 and 1715, "Starved a million Huguenots at home and sent another million grazing in foreign lands."

"In deaths oft." Every part of Europe had its list of martyrs. In the sixteenth century nine successive treaties solemnly made by kings with the Waldenses, were flagrantly and treacherously canceled. Between 1561 and 1686 no fewer than sixty-eight enactments were put forth against this Christian people in Piedmont. "No faith shall be kept with heretics," was the maxim of Rome. "Turn Roman Catholic or die!" cried the fierce Duke of Savoy. When in 1680-90 14,000 submitted to Rome, of these 11,000 perished in prisons and the other 3,000 were driven into exile. Twenty-

four villages of the Waldenses were consumed by the enemies' torch. In the depths of winter 1,000 families were forced from their homes into the mountain caves to perish. The Papal general having slaughtered 4,000 victims, burning alive forty women shut up in a barn, and killing at Cabrieres, says Fox, a thousand people.

In 1655, after driving the Waldenses into a huge cave and building fires at its mouth, "3,000 men, women, and children," writes Dr. Guinness, "with 400 infants, were found thus smothered in one cave at one time." Calender testifies that by order of the French king and the Popish prelates, every Christian was devoted to instant death. All Protestant Europe was filled with horror. The Popes approved of every massacre, and the continent rang with dark and bloody deeds. Calender declares that all or nearly all the European wars, from the Reformation, 1517, to the French Revolution of 1789, during a period of 270 years, were the offspring of Papal treachery and Jesuitical intrigue. (*Illustrations*, p. 427.) Popes broke up the peace of Ratisbon. Popery caused the "Thirty Years' War." Philip II., of Spain, in his wars perpetrated for the sake of Popery, expended five millions of dollars.

Of the sixteenth and seventeenth centuries, Dr. Croly quotes Llorentes as recording that "In

the space of 129 years the Inquisition deprived Spain of three millions of inhabitants." (*Croly on Apoc.*, p. 391.) Surely that must be the religion, not of Christ, but of Hell, that would breed such monsters. And she, the harlot Church, who did these deeds of blood for more than a thousand years, is yet to be utterly burned with fire, for strong is the Lord God that judgeth her. (Rev. xviii. 8.) How truly was the abomination a fierce desolation. But Rome is infallible. She has not changed; never changes at heart. Let those who love God and Liberty beware of Rome!

CHAPTER X.

THE TRIBULATION SHORTENED.

“And except the Lord cut short the days, no person could survive; but on account of the chosen, whom he has selected, he has cut short the days.”—MARK xiii. 20. (*Diaglott Ver.*)

The monarch's sword, the prelate's pride,
The Church's curse, the empire's ban,
By one poor monk were all defied,
Who never feared the face of man.
Half battles were the words he said,
Each born of prayer, baptized in tears;
And routed by them, backward fled
The errors of a thousand years.

J. E. Clarke.

When the great tribulation had reached its acme of power and wasting horribleness, it was then to be moderated, diminished and the severity of its later ravages subdued. The tribulation will be shortened, or cut off said our Lord. And in the prophecy of Daniel, speaking of the same thing, we are assured that the Church in her extremity of peril should receive help against her persecutors. This must be regarded as being accomplished by the results of the great Reforma-

tion, which diminished the power of Papacy and created, in time, a national sentiment averse to persecution.

In 1517 Luther lived, was converted, preached, wrote, protested. Calvin, Melancthon, Knox, and others aided the work. Popery was assailed by the Bible, defied by enlightened kings, her hideous errors unveiled, her power over the world curtailed, and her arrogant encroachments resisted. Jos. Mede wrote: "After the year 1500 whole kingdoms, principalities, commonwealths and Churches, being reformed, fell away from the dominion of the beast to the party of the saints." (*Key*, p. 62.) In thirty-eight years the Reformation was established. In 1555 the "Peace of Religion" was concluded at Augsburg. The religion of Europe then stood thus: Italy, Spain, Portugal and Belgium were yet under Popish control, while France quivered in the balance, but soon became Papal. On the other hand Denmark, Norway, Sweden, Prussia, England, Scotland, Ireland and Holland were Protestant. Switzerland was nearly Protestant, and Germany was divided about equally between the Pope and the Reformers. The gigantic sway of Rome had suffered loss. Her power to inflict tribulation was shorn away. But diminished sway exasperated the hierarchy and heightened its cruelty.

If we trace the slow closing years of the long season of distress, we find that for more than a century after the Reformation, the states of Europe that adhered to the Papacy run red with the blood of the martyred saints. Toleration in them made slow progress. Nevertheless, an era of freedom dawned at last. As Rome died out of control of civil power, in the same ratio came in security and the moderation of torture and the abolition of the death penalty. Heaven heard the martyr's cry, "How long!" (Rev. vi. 10.) But Austria, France and Spain, the right arms of the Papal beast, were strong, and for two centuries made little change for the better.

Germany, the seat and cradle of the Reformation, very early ceased to persecute for heresy, and became the centre of free thought, and within her borders the tribulation lost its greatness, prior to 1700. Poland, says Bower, became one of the most terrific adversaries of the supremacy of the Pope. Previous to 1733 the Protestants had enjoyed toleration, but that year the Polish Diet became servile to Rome, and as ever, persecution began. Then Great Britain, Denmark, Prussia and Russia interfered, and the Papal bigots were overawed. In 1768 freedom of conscience was again established. In 1772 Poland was partitioned between Russia, Austria and Prussia, and

persecution ended. Mosheim says that in 1788-91 general reforms and a new constitution guaranteed liberty of conscience and freedom of worship to all religions. The Protestants of Bohemia, where thousands had suffered martyrdom, were at the same time freed from all persecution and molestation, and left to enjoy their chosen faith.

In the eighteenth century the Italian States, the most abject slaves to the Pope, commenced to throw off the yoke. In 1767 the Duke of Parma came to open rupture, seized Parma, Placentia, and abolished Papal jurisdiction over them. Then the King of Naples spoiled the Pope of some of his territory and tolerated Protestants. The Duke of Modena abrogated the spiritual authority of the Church of Rome in his dominions, and withheld the Papal revenues. Venice assailed the Papal sovereignty and became hostile. The King of France took away Avignon and numerous Papal princes, and gave aid and comfort to the Pope's enemies. This state of things continued. Persecution and martyrdom ceased to be openly done to a large extent in Italy, till in 1798 the Pope was deposed and for a time was driven out of Italy into exile and captivity, and all his possessions became spoil.

During all the eighteenth century a sentiment

of hostility to the Pope's claims of supremacy was growing. The majority of the people, says Mosheim, entertained less exalted ideas of the Pope and preferred the authority of general councils. Catholic sovereigns were enlightened and more tolerant. The priests were less bigoted and more indulgent to errorists and dissenters. Even in Spain and Portugal, anti-Papal measures were enacted, free inquiry was promoted, and the power of the priests abridged. In Portugal no man could turn monk without the queen's permission. The Spanish rulers put the Inquisition under their feet and even withheld the Papal revenues. Attention was given to learning, seminaries were established, and all Europe seemed to awake in wonder at the former cruelties practiced towards Christians. Secular control increased, and sovereigns took the reins of government into their own hands. Such was the state of things from 1750 to 1780. It exactly answered to the Saviour's prediction of a diminished tribulation. It came to pass that an interdiction or an excommunication from the throne of the Roman Pontiff, ceased to fill the nations with dismay as once it did. Kings began to address him in a defiant tone, intimated that he was a pretender, and now encroached on the Papal authority.

Says Rev. Dr. Croly: "During the last century

the common feeling of mankind had so far penetrated even within the walls of the Inquisition, that the chief cruelties were *kept from the public eye*. Yet a nun was burnt alive by the Spanish Inquisition, so late as the year 1781." (*On Apoc.*, p. 228.)

Prussia stood firm. Frederick William for twenty-eight years, from 1713 to 1740, promoted peace in all his realm. No uniformity of faith or worship was required. Frederick the Great for forty-six years (1740-1786), while irreligious and sceptical, was tolerant and impartial. All religions were free, and the blood of the saints ran not. This last king's successors established Protestantism upon a firm basis. Denmark, Sweden and Norway were free and tolerant. When, in 1771, Gustavus III. took the throne of Sweden, he gave all religions equal footing. Rome had no ascendancy over others. In 1777 freedom of worship was, by the Diet, granted anew to all Christians and persecution became unknown.

Joseph II. was Emperor of Germany and Austria and Titular King of Rome from 1749 to 1790, a period of half a century. It was a memorable period, for it was in his reign that Popery received its first great and crushing rebuke. He instituted the most radical reforms. In 1780 he sought totally to transform his empire. He put away serfdom. He abolished 900 convents and

dispersed 36,000 lazy monks. He made all Papal Bulls subject to his royal order. He issued an edict of toleration, setting Protestants on an equal footing with Papists. In all the Austrian dependencies, he himself appointed the bishops. He almost abolished all Papal sway in his empire—an empire so long a pillar of support to Antichrist. He enacted fifteen laws over the Pope's head and against his protest. He broke the Papal arm.

Pius VI. was alarmed. He was fairly appalled. Seeing that his power was going, he bent his steps to Vienna. All Europe, writes Bower, was astonished to see him go. Twice on the way there, says Bower, *he got drunk!* Then he pleaded with the reforming monarch, but in vain. De Cormenin says the inflexible and haughty opposition of Joseph "was a thunderbolt to Pius VI." (*Hist. Popes*, vol. ii., p. 491.) Papal thunderbolts fell harmless—not a king trembled. This Pope was hated by all Rome. He was disgusted, chagrined, humiliated. His vain supplication, at the feet of an earthly prince, cost him "ten millions," says Bower. The decrees of toleration, made in 1780, '81, were never by this emperor abrogated. In his *House of Austria*, Coxe says (p. 403, vol. ii.), "Austria diminished the old-time arrogant authority of the Popes." Thus it was written in

sacred prophecy. Thus died away the great tribulation.

Then the Jesuits fell. "In compliance with *universal demand*," writes Marsh, "Pope Clement XIV. suppressed them *entirely* in all the Papal countries on July 21st, 1773. With the Jesuits, fell the amazing power of Papal Rome. The downfall of Popery is to be dated from the suppression of the order of the Jesuits." (*Eccl. Hist.*, pp. 298-300.) Prof. Gaussen testifies that "Three hundred and twenty-six works of the Society of Jesus, were condemned by the tribunal of all European nations as encouraging every crime, and were burnt by the Parliament of Paris in 1762, by the hands of the common executioner. Of these 326 publications, all of them approved by the three Jesuit Theologians of the College at Rome, 17 encouraged impurity, 28 perjury, 33 robbery, 36 murder, 68 regicide, etc." (S. R. L. Gaussen's *Papal Rome*, 1847, p. 57.)

The Inquisition also went down and out. "In the eighteenth century," says *Appleton's Encyclopedia*, "the *Auto da fe* became rare." Among continental nations it utterly died out, only Spain held on to the horrible tribunal. In Portugal its power was broken by King Joseph, who expelled the Jesuits and made reforms, 1770-1777. Even so early as 1759, under Charles III., the power of

this diabolical machine began to wane, while in Spain, down to 1808, when it was abolished under Bonaparte, the Inquisition was scarcely operative or destructive. In 1826 Portugal extirpated it from her realm, and her Brazilian and Goa dependencies, Spain doing the same at the late date of 1834-35. Bonaparte abolished it in Italy in 1808. Pope Pius VII. revived it again in 1814 and in 1833, but the Revolution of 1848 swept every vestige of it away. For a hundred years previous it had been shorn of its terrors, and was nothing more than a horrid show,—a scare. Its terrors ended under the shortened tribulation, and before the decade of 1780-90 brought the signs of the last advent.

Maria Theresa, Empress of Germany, abolished the Inquisition in all her realm in 1748-1750, and by a kingly edict France abolished torture in 1776-1781. Torture was abolished in Scotland in 1708, in Russia 1801, Bavaria and Wirtemberg in 1806, Hanover in 1822, Baden in 1831. But as a punishment for heresy, no power or nation had made use of torture since the middle of the eighteenth century. Historians all agree that the last public *Auto da fe* was celebrated in Spain in 1781.

Lastly we turn to France, "The Eldest Son of the Church." "The reign of Louis XV.," says

the historian Alison, "is the most deplorable in French history." "Down to the middle of the last century," writes Smiles, "the persecutions of the Protestants in France continued unabated." (*The Huguenots*, p. 337.) In 1745-46 at Grenoble, 300 Christians were condemned to the gallows, or imprisonment, or to death. Soldiers were employed to hunt down and devour the Protestants. The Peace of Aix-la-Chapelle in 1750, brought no peace to the flock of God in France. In 1762 some 600 of them fled out of the kingdom. The historian just named informs us that the last Christian persecuted was a woman who was imprisoned for her religious faith, one Marquerite, wife of Joseph Vincent, in 1759. Her alleged crime was having a Protestant minister unite her in marriage! Then the Jesuits were banished, 1762-1764.

In 1769 Alexander Chambon, aged 80 years, for twenty-seven years a galley slave for his Christian faith, was discharged from the convict prison at Toulon. Says Smiles, "The last apprehension of a Protestant minister in France was that of M. Broca, in 1773, but the spirit of persecution was so much abated that he was only warned and required to change his residence." (*The Huguenots*, p. 338.) Louis XVI. took the throne in 1774 and ruled with mildness. In all

France was seen an earnest desire to reform. The king abolished torture for religious faith. He extended freedom of worship to all Protestants. In 1788 an edict conferred citizenship on Protestant believers. The terrible Revolution of 1793 put out of sight all religions, and France for a time plunged into a vortex of political madness. Demons ruled the hour. God was abolished! The Pope looked on in horror, but dared not speak. The race that had shed the blood of the saints, now had blood to drink. (Rev. xvi. 6.)

The last half of the eighteenth century may be regarded as the period when the tribulation was shortened. The 1260 years, during which the saints were to be held in the grasp of the horn, still ran on. But the distress and pressure was removed; the term of tribulation was shorter than the allotted number of years of Papal supremacy and civil power. How exactly does history answer to prophecy? Alison, the European historian, characterizes the state of things in Europe, the territorial domain of the last and fourth beast and its persecuting horn, from 1763 to 1789, as a time of gentleness, of spirit in the political world, lenity of rule in the most despotic empires, general improvement of the intellect, less war, more agricultural pursuit, an enlarged commerce, a softening of manners, each generation of a

character milder and gentler than the last, liberality of opinion, greater harmony of high and low classes, and less deference to despotic authority.

“The Inquisition had been voluntarily abandoned, and toleration all over Europe had spread to a degree unknown in former times.” (*History of Europe*, vol. i. p. 170 in chap. vii.) Thus was the long day of the great *thlipsis* shortened as our Lord had foretold.

CHAPTER XI.

THE UNCOUNTED MULTITUDE.

A great multitude, which no man could number, of all nations. . . . These are they who come out of the tribulation, the great.—REV. vii. 9, 14.

Rome is terrible in her old age. It is the age of a mighty murderess of men. About her there is ever the scent of death, the abomination of desolation. She was in her days of power and sorcery a living lie. She called herself the mother of freed men, and she conceived but slaves. The shame of her and the sin cling to her still, and the blood that she has shed oftentimes makes heavy and horrible the air that she respires. Her head is crowned with ashes, and her lips as they mutter of dead days breathe pestilence. (Ouida, in *Pascarel*, b. ii., ch. i.)

And now that the great tribulation was past how stands the account? Rome's victims! How many were they? Who knows but God? Were we to enumerate all the souls she has intimidated, threatened, terrorized, robbed, harrassed, annoyed, exiled, pauperized, starved, cursed, troubled, disgraced,

tormented, the awful figures would run up into hundreds and hundreds of millions. Our sketch of the chief trials of the Church during more than a thousand years has been necessarily brief. But, relentless and unerring history has with a searching finger put all details on record, and more than any other John Fox has gathered them up. Volumes would be required to give all the details of each individual suffering.

Meanwhile the bloody hierarchy has never repented. For not a single agony or murder has she ever atoned. For no deed of her past has she expressed regret! We search her works in vain to find one trace of repentance for causing the multitudes of men and women under her heel a thousand years of suffering, woe, torture and death. On the contrary she ever justifies her acts. Is such a monster fit to have a place on earth?

The killed: can we ever count them? Rev. David Simpson, of England, between 1790-1800 wrote, "It is calculated that the Roman Catholics since the rise of persecution in the seventh or eighth century to the present time, have butchered in their blind and diabolical zeal for the Church no less than 50,000,000 of those they term heretics." (*Plea For Religion*, p. 195.) Simpson's is the earliest statement of this kind we have seen. It is a century old. But there was evidently some pre-

vious authority for this estimate. And it is also evident that fifty millions is only a "calculation," or an estimate. No facts, no figures, no data extant gives the full exact number.

Thus Dr. Croly who wrote in 1827 says: "Of the multitudes who perished by the inquisition throughout the world, no authentic record is now discoverable. . . . But the crowds who perished in dungeons, of torture, of confinement, of broken hearts; the millions of despondent lives made utterly helpless or hurried to the grave by the death of the victims, are beyond all register." (*The Apocalypse*, pp. 399, 400.) Rev. John Cox, of England, in 1833, thus speaks of Rome: "Behold its course traced in blood! Who can unfold the horrors of the inquisition, or number the thousands of the Waldenses, Lollards, and Protestants it hath butchered? What tablet records how many millions of Indians, Spain sent into eternity? There is no end to this tale of woe." (*Coming Kingdom*, p. 29.)

Such is the verdict of all history. Had the Papacy been left unrestrained it would have depopulated the earth of all flesh that opposed it. Extermination was the motto of the abominable Apostate Church. Omniscience alone accurately counts the sum total of its victims to suffering and death. We may as well admit with the Revelator John that

“no man can count” the martyrs that came out of the “great tribulation.” (Rev. vii. 9.) In a magnificent hyperbole we are told that in this Babylon of skulls “was found the blood of prophets, and of saints, and of all that were slain upon the earth.” (Rev. xviii. 24.)

Nevertheless her murders are approximately numbered, and we give the terrible figures. No one as yet has challenged their correctness or contradicted the estimate. Says Croly: “The slaughters committed by the inquisition stand in fearful rivalry with the most prodigal expenditure of blood by war. The tribunal went on its course of plunder, imprisonment, torture, and burning for *six hundred years*.” (*Apoc.*, p. 248.) Dr. Croly dates the rise of the inquisition in 1198, and ends it in 1808, but dates the rise of the Papacy at the Justinian Decree 533, and ends the 1260 years, during which time the saints were given into his hand, in 1793, which date he presents as the probable close of the years of the persecution of the true doctrines of Christianity. (*Apoc.*, p. 231.) (See Dan. vii. 25 and Rev. xi. 2.)

J. P. Calender in his *Illustrations of Popery*, p. 399, 1838, more complete, more able and exhaustive than any other authority, styles the dark era we have just traversed a period when “A more terrific, unrelenting, and destructive slaughter of

the human family was systematically executed than the world had ever before realized; and attended with atrocities incomparably more heinous and unnatural than those which in any age previously had tormented mankind." Again he forcibly writes: "Greater numbers have been murdered by the Papal Hierarchy, on account of the Christian religion, than have untimely perished from any other cause, for the renowned ten Pagan persecutions assuredly did not shed one hundredth part of the human blood, nor comprise one thousandth part of those agonies and crimes which were the effect of those persecutions that the Popish Moloch continued to accomplish."

Mr. Calender, who fortifies all his statements by the most copious and astonishing amount of learned and historical authority, declares that between the seventh century and the year 1800, "The most profound historians have estimated that the number of Christians, who have been directly or indirectly immolated to the barbarous and insatiable blood-thirsty voracity of the Roman Pontiffs, and the adherents of their inordinate tyranny, amounts to more than fifty millions of the human family, or nearly forty-five thousand annually throughout the long, protracted duration of martyrdom." (*Illust.*, p. 400.) We have here a confirmation of the testimony of Simpson as to

the vast number of "the noble army of martyrs." This evidence is also corroborated by the English authors of *Blots on the Escutcheon of Rome*, London, 1851, in Appendix, note v., p. 330, who say that, "According to the best authorities, we may assert the destruction of human life caused by the Church of Rome to be: Jews in Europe, nearly 2,000,000; Indians in Mexico and South America, including Cuba and San Domingo, 15,000,000; Protestants in the East Indies and Europe (with Africa), about 50,000,000. Total 67,000,000." But if we add to these the 2,000,000 of deaths caused by the crusades, which were instigated and carried on at the bidding of Rome, and recall the fact that Las Casas puts the number of natives mercilessly slain in America by Spanish Roman Catholic armies at 20,000,000, it would bring the grand total of violent deaths Papal Rome has directly and indirectly caused, up to the frightful aggregate of nearly 75,000,000.

No other agency but Pestilence can claim so many victims. It is as Ezekiel's roll in which was "written lamentations, and mourning, and woe." (Ezek. ii. 10.) It was the going forth of the grim rider, *thanatos*, on the pale horse, and *hades* with its insatiable maw following with him, to kill with sword, and hunger, and death, and beasts, terrorized and helpless humanity over the fourth part of

the earth, and sweep it into the tomb. (Rev. vi. 8.) But when did the abominable monster, ensconced in the holy place, ever express relenting or remorse for his deeds? Who ever heard a word of repentance from the polluted lips of the huge harlot, or knows that from the Pope down to her lowest devotee, she has ever exhibited any sorrow for her past? *Who?*

Such was the great tribulation. It came over and upon his Church as our Lord foresaw. It was fore-written. An abomination so black and rotten was never before seated in the spiritual temple. It is "according to the working of Satan,"—it is the old serpent coiled up in the holy. All the suffering of the Hebrew Church under the law, was as a drop in the bucket compared to it. The destruction of the Jewish race never accomplished it. No possibility exists of a repetition of its horrors. The prophecy requires no future and second fulfillment. The shortening referred to implied an ending, and the end is final. History is not all a lie.

The unparalleled tribulation cannot be in the future. No one prophecy has ever been so accurately, so conspicuously, so terribly fulfilled. The Church of Jesus has come out of this fiery cloud, out of her red sea, out of her great baptism of blood. She only waits below in mortality to do

her last work; *viz.* to warn the nations, make ready the bride, and herald the return of our Lord. Then the cup of wrath is to be poured out on the heads of those who have troubled her. (2 Thess. i. 4-10.)

While the man of sin, as the chief horn on the head of the fourth beast (Dan. vii. 24), was glorying in unlimited and resistless sway, temporally and spiritually, over the bewitched kings of Roman Europe, and glutting his cruelty in drinking the blood of the saints, while spoiling all truth with pestiferous errors, divine vengeance that sleeps not was slowly unsheathing the sword for his downfall from civil authority. It is written that they—the kings—should at last “take away his dominion to consume and destroy it unto the end.” (Dan. vii. 26.) It is written that this master agency of Satan should be consumed with the spirit of Christ’s mouth [the gospel] prior to his final utter destruction by the splendor of the Lord’s coming. (2 Thess. ii. 8.) It is written that the kings of the ten-horned, scarlet-colored beast, revived Rome, should at last turn upon and hate the whore, make her desolate and naked, and burn her with fire. (Rev. xvii. 11-16.) It is written that the harlot that revelled in saintly blood, should go to the judgment seat, and be plagued with death, and mourning, and famine. (Rev. xviii.) It is

written that vials of divine wrath shall be poured upon the seat [*thronos*], or throne of the persecuting beast that warred against the holy people. (Rev. xvi. 10, and xiii. 7.) The gospel sword and the sword of war was to crush down the throne of iniquity, and thus shorten the tribulation. It would give the true Church respite from the assaults of the horn power. History shows how remarkably these scriptures have been accomplished.

We have seen how Austria and France were once the two right arms of the Papacy. We have seen how the monarch of the first, humiliated the drunken Papal pretender in 1780, and how France, "the eldest son of the Church," in a spasm of demoniac fury, smote down Catholicism in all its realm in 1789. We have seen how the warrior that made Europe tremble, rode his steed over the Vatican in 1798. All this was sagaciously calculated by a servant of God, Rev. Robert Fleming, of Scotland, in a most wonderful manner. So early as 1701, in a work published at London, basing his conjectures on the sacred prophecies, he pointed out the coming change in Austria, and the revolution in France. He said that two powerful monarchies, long the supporters of the Papacy, would terribly humiliate it; these were Austria and France. He calculated that towards the end

of the eighteenth century, and "about 1794," the vials of wrath would fall, the Papal powers be weakened, things alter for the better, and the Protestant cause rise in the esteem of men. "This judgment," he wrote, "will probably begin about 1794, and expire about 1848. (*Discourse on the Rise and Fall of the Papacy*, London, 1701, pp. 47, 48.)

True to the calculation, 1789-1793 saw wonderful changes in France. She spurned the Popes. Her emperor was beheaded. A new regime began. Napoleon humiliated the proud Pontiff. His armies captured the eternal city, "the throne of the beast," they led the Pope captive, spoiled him of prestige, and broke his false renown forever. The year 1798 saw Pope Pius VI. in exile, and Napoleon, King of Italy. The year 1848 saw, as Fleming had said, a revolution in Rome, the Pope again an exile from his seat, his estates spoiled, and his claims derided.

Rome was again invaded in 1870, the temporal power of this arrogant priest-king forever taken away, Popery was again hated as foretold, its flesh eaten, its merchandise confiscated and the man of the Vatican reduced to the level of a common citizen, compelled to pay taxes to a higher sovereign. He that had led others into captivity, himself went into captivity; he that had killed

seventy-five millions with the sword, found himself devoured with the sword. (Rev. xiii. 10.) "Here is the patience of the saints." They were patient, and saw better days.

Italy is free and its ten dynasties are a unit in hating the Papal hierarchy in the Vatican. Leo XIII. is merely a priest or bishop. The civil powers no longer support his throne. They have all forsaken him. "Babylon is fallen" from civil support, from her place of power, and trembles at the future. The days of the "great affliction" are long ago ended. Protestantism, more than a hundred millions strong, and sustained by the mightiest nations on the globe, will not bow its neck before the Antichrist. It only remains that near the period of Christ's last advent, and just before it, as a prelude to the great consummation, great Babylon sink into eternal flames and be found no more at all. (Rev. xviii.)

"Immediately *after* the tribulation!" Thus spoke the Son of God. We are not now *before* the tribulation. We are not now *in* the tribulation. It began, it coursed on its dark and bloody way, it ended. We *are* now in the season *after* the tribulation. No other equal to it shall ever come on Christ's elect. "*Nor ever shall be,*" saith Jesus. Now for the special celestial signs. Did they occur? The solar obscuration first

named was to come *after*. How soon after? "*Immediately*." Rev. Dr. Philip Schaff renders the Greek word here used "suddenly." We see no authority for so doing. The Greek term *eutheōs* is, in the Authorized Version, rendered straightway, forthwith, anon, as soon as, shortly, immediately, but is in no place rendered suddenly. It describes in all places an event to occur *at once* on the termination of another, or some preceding event. Even so it came to pass. The prophecy stood for confirmation, and God set his seal to its truth. Now was to occur special signs of the last advent of Jesus. And true to his prophecy they began immediately to come to pass. Obscured sun-light opened the series.

CHAPTER XII.

THE SIGNS OF CHRIST'S ADVENT.

"Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"
—MATT. xxiv. 3.

Meantime the earth gave symptoms of her end;
And all the scenery above proclaimed
That the great last catastrophe was near.

—*Pollok.*

It is enough for the Church of Jesus to know that her Lord has given her signs of his coming, to cause her heart to leap for joy in her endeavor to apprehend them. What then, is a sign? What is the significance of a sign? What signs were foretold to herald our Lord's second coming? What was the nature of these signs? Where were they to be located? By whom were they to be witnessed? Have these signs been exhibited? If so, when and where, and what are the proofs? Our readers are invited to a careful and prayerful study of these questions. They must be regarded as perfectly legitimate, as coming within the scope of divine revelation, a knowledge of the history of

mankind, and the phenomena of man's world. We propose to deal only in the literal word of God and indisputable facts. The subject is very solemn and important, let us therefore approach it intelligently and with reverence.

What is a sacred sign? *Answer:* A sign is a signal, a token, a mark, a proof, an indication; that by which anything is made known or represented. (Webster.) By the ancient Pagans, a sign was considered to be an omen, a prodigy, an unusual event indicating the will of some one of the deities. By the Jews a sign was regarded as a wonder, a miracle, a manifestation of the divine power for some special end. Such was the usual interpretation of a sign, when regarded as a token of a present, past, or coming event. Examples: The turning of the rod of Moses to a serpent, and the smiting of his hand by leprosy, are called "the first sign," and "the latter sign," and again, "these two signs." (Exodus iv. 1-9.) The two hundred and fifty men devoured by fire from God were "a sign." (Num. xxvi. 10.) The miracles wrought by the Spirit of God, through the holy apostles, are called "mighty signs and wonders." (Rom. xv. 19.) Jonah's incarceration three days and nights in the bowels of a sea-monster is made a token, type, or omen of Christ's death-sleep for the same period in the heart or midst of the earth.

It is called "the sign of the prophet Jonah." (Matt. xii. 38-40.) These examples suffice to show the significance and nature of a biblical sign.

A sign exhibits a present occurrence, or foretells a coming event. For example: Christ, who had already come and was present, was a "sign" to the Jews. (Luke xi. 30.) Miracles were "signs" of God's presence (Acts ii. 22), while the red sky at morn or evening was a well-known "sign" of the character of the coming weather. (Matt. xvi. 1-3.)

A sign may be a physical event occurring in the earth, among the world of mankind: Thus, "And signs in the earth beneath." (Acts ii. 19.) Or it may be of an aerial or celestial kind, as the Jew's challenge to Christ must be interpreted. "Show us a sign from heaven." (Matt. xvi. 1.)

A sign scripturally considered being ominous, presaging, and prognosticating God's will, or power, or wrath, may be very terrible in its aspect, causing alarm to men. Such are called by our Lord "fearful sights and great signs from heaven." (Luke xxi. 11.)

A sign is wonderful. It is sometimes grouped along with the wonders (Acts ii. 19), and in Rev. xii. 1, 3, and chap. xiii. 13 the Greek word is translated "wonder" in the *A. V.* Men marvel at a great sign; it may be miraculous. Indeed, we

find the original Greek term rendered, "miracle" in twenty-two places. A sign may accordingly be natural, or supernatural. It may come within the range of common occurrences in nature, and be explained by her secondary laws, or it may partake of a character above and beyond the natural, and remain a mystery. It may be a special act of God. The ignorant heathen are always dismayed at the exhibition of heavenly signs. (Jer. x. 2.) But the people of God are exhorted not to fear them, but rather to rejoice, and particularly when they shine out as harbingers of the Bridegroom's return. (Luke xxi. 28.)

Signs are given to indicate certain times and seasons. All such have their appropriate signs. Our Lord styles such, "signs of the times." (Matt. xvi. 3.) 'All times have their signs, whether in the natural, moral, or political world. These signs indicate present status, coming crisis, or change. Jesus urges men to discern and perceive such signs, and his words are specially applicable to the signs which foretell his second coming in glory. That Christians will discern such signs is evident from the Master's words, "When *ye* shall *see* these things come to pass." (Mark xiii. 26.) The Church in Laodicea may be "blind," but Christians on the watch will not be blind. They will "see."

And now we proceed to inquire, Were there to occur signs, tokens, prognostics of the second advent of Jesus, previous to the great event? Here is the earnest solicitous question of the infant Church: "What shall be the sign of thy coming, and of the end of the world?" (Matt. xxiv. 3.) Can we mistake this question? Impossible! It was directly put. It referred to "thy coming," *i. e.*, the personal Christ now before them. It was asked not of the Holy Spirit, but of the Son of man. He was no other. The question grasps the coming [*parousia*], *i. e.*, the presence in person. It takes hold of the end of the age [*aionos*], the consummation of the gospel dispensation. Sound, fair criticism can interpret it in no other light. The apostles asked for "signs." He gave them to the apostles, and through them to the whole Church of God. He said, "There shall be signs in the sun, and in the moon, and in the stars;" and on the earth, and in the sea, and among the nations. (Luke xxi. 25, 26.) How could they do less than understand that a series of remarkable phenomena would form the tokens of "That last advent long desired," especially when Christ caps the climax of the series of signs by declaring, "And then shall they see the Son of man coming in a cloud with power and great glory." (Luke xxi. 27.)

These signs which they anxiously sought to know are named successively. They were to occur in a certain given order. They would vary in kind and place. They were not to be in secret chambers. They were not to be hidden in a corner. They were to be conspicuous as the sun, open as the day, and visible as the starry night. They were to be seen more than heard. They were to affect the day and the night, to disturb the atmosphere and the ocean. The celestial and terrestrial world are taxed to contribute this galaxy of signs.

The importance of a correct understanding of these signs is grave and great. The Bride's longing, heavenward look, the joyful expectancy of nearing redemption (Luke xxi. 28), the emphatic imminence of the Lord's advent (Matt. xxiv. 33), and the approaching period of the final establishment of the eternal kingdom (Luke xxi. 31), all these are based on the occurrence of the announced signs. The King's words are emphatic and express: "Know ye." The near coming in clouds was to be knowable by these signs. All was to be exactly and divinely scientific. Demonstrated fact was to impart knowledge. But never can the Church "know" His near approach, until the foretold signs transpire. Importance is also attached to the signs, from the fact that they were

given from the mouth of our blessed Lord Jesus Christ. The pen of a sacred amanuensis may record them, but his holy lips spoke them.

But while the signs were to occur in relation to such conspicuous objects as the sun, moon, and stars, yet it is not to be supposed that all the inhabitants of the globe would behold the signals at one and the same time of their occurrence. Only half of mankind behold the sun at the same time. The sun may be eclipsed, and the eclipse declared to be total; nevertheless the scene is not witnessed by all in every land. Only a few on a chosen line may behold the sombre darkness of the hour. Stars may fall for a portion of the night, but those at the antipodes may not be witnesses of the wonderful sight. Northern auroras may flash in the midnight sky, but it is well-known that these electric phenomena are seldom witnessed and almost unknown in the Tropics. At Havana, Cuba, writes Prof. E. Loomis, but six Northern auroras were seen in a hundred years. (*Smithsonian Report*, 1865, p. 215.) But the eclipse, though local, is watched by the scientists and heralded to all civilized peoples where it was not seen; and Europe can tell America of falling stars, seen by the first, but unseen by the last, and *vice versa*, and the dwellers in Labrador, Iceland, and Scandinavia can describe to the people of the Tropic

of Cancer the fiery flashings of the mystic auroras, things well attested, but which many never saw.

All this is in perfect accordance with the biblical record of signs. The sign is not destroyed as such by not being universally witnessed. Jonah as a sign was local in all his history. The destruction of Korah, the sleep of Jesus three days in the tomb, the judgments and miracles of Scripture times were signs, but were quite local. The star of Bethlehem was "His sign in the East," but it is only once named, and the sacred history shows that but few saw it. Nevertheless all the world knows about it. There were many signs of the coming of Jerusalem's destruction, as Josephus records (*Wars*, b. 6, c. 5), but they were witnessed by only a few. Those who see a sign tell it to others, and every sign noted in the Bible times, and all the strange omens of Jerusalem's approaching ruin, were in due time heralded the world over, and known to the nations.

So it will be with the solar, lunar, and stellar signals that are put for the special tokens of the Advent. A limited number of people may behold them, but all men will be informed of the facts. To watch for them, to announce their coming, to call attention to their actual occurrence, to explain and show their literal fulfillment of Christ's predictions, and thus to warn all men of the approaching end

of the age, and the return of the Nobleman, Judge, and King is the business, the bounden duty of the true Church. Watchmen are set on the walls to watch; and the priest's lips should keep knowledge. Will all see and believe? By no means. The signs, and the gospel alike will be rejected by some.

"Watchman, what of the night?" In reply to this call at midnight it is humbly believed that watchful Christians may confidently shout, The morning cometh! In the language of William Cunningham, of Scotland, we say: "If we who have watched every sign for a long series of years, were now asked, 'Is any sign of His coming yet accomplished?' we should be constrained to answer, 'To our view not one sign remains unaccomplished.'" (*Visions*, p. 100.) What, then, shall we do? Sit down and be silent? Nay, if the watchman see the sword coming and warn not the people, their blood will God require at the faithless servant's hand.

Prepare to meet thy God, O earth, for all his tokens are hung out in warning of the approach of the consummation, and the Lord's advent which will bring that consummation, is near at hand.

CHAPTER XIII.

THE WONDERS IN HEAVEN.

"And fearful sights and great signs shall there be from heaven."—LUKE xxi. 11.

"And I will shew wonders in heaven above, . . . blood and fire and vapors of smoke."—ACTS ii. 19.

Is it a weird portent
Written in lightning on the living wall
Of the far firmament,
Pointing some world aghast to fate's impending fall?

Is it the flushing flame
Of some more fine etherial sphere on fire,
With hue of radiant shame
Mantling the conscious heavens above the funeral pyre?

Is it the vivid beam
Once fixed in splendor twixt the cherubim,
Its winged Shekinah-gleam
Lighting the lonely sky with awful sign of HIM?

—*Atlantic Magazine.*

In our investigation of the physical tokens, we shall take up the above-named first: *viz.*, the fearful sights and great signs. The reader will notice the two things here predicted (1), Spectacular appearances that would cause fear and alarm, or would terrify mankind; (2) Signs, portents, or

tokens on a vast scale seen over a large range of aerial space.

The earthquakes are great. The tribulation is great. The signs were to be great. And the phenomena were predicted to be seen on the heaven [*ouranos*], or blue expanse. Other signs were to be seen by men in the sun, moon, stars, seas, nations. But these fear-producing sights would be exhibited on the face of the sky. They were not the special signs seen at the close of the great tribulation, but interpreted historically would be scattered along through the centuries, and perhaps intensify in the last centuries of time.

For some unaccountable reason these physical tokens here named in our Lord's discourse find little or no mention by expositors, or are made of no account, and often wrongly interpreted and located. The defect is deplorable, being pernicious to faith. Christ uttered no idle words. Far from being the least interesting, these phenomena may well be regarded as among the most thrilling features of the great prophecy, and are named in close relation to the decay of our world, the final dissolution of nature, and the coming of the Son of man.

The fearful sights the Lord names are unquestionably referred to in Joel ii. 30, 31, and Acts ii. 19, 20. Both are located in the heaven. The

great signs are likewise referred to: Joel designating them as wonders, while Peter refers to them as signs, and all are said to be the acts of God. "I—Jehovah—will shew wonders." It is not alone nature, but nature's God that speaks to man in the predicted phenomena. In the skies there would be blood, fire, and vapor, or pillars of smoke. It is specially said that these features of the "last days" were to occur after the first persecutions by Pagan Rome, and after Rome's wars and divisions that resulted in the breaking up of the imperial empire, these two historic events occurring, "before all these;" *i. e.*, prior to the said phenomena of nature (Luke xxi. 12), we therefore notice only such as took place in this dispensation, and subsequent to the fourth and fifth centuries. Men were to gaze in wonder on skies that would appear bloody or red, fiery or crimson, and smoky, or as whitish or black vapors, or clouds resembling tall pillars. These would smite mankind with awe. And why not since Deity paints them on his own firmament? There can be no doubt but our Lord's words are uttered in allusion to Joel's prophecy.

It is to be observed that the strange appearances are referred to the "last days," and were to occur "before the great and terrible day of the Lord's coming." All the physical tokens foretold in the

prophecy we are considering refer to events in this age. Peter's introduction of the Joel prophecy into the present dispensation refers the exhibition of the fiery skies, and other signs named to this last dispensation, the age before the judgment age, especially to its later years. By these, the nations in fear at unfathomable mysteries are made to know that the Lord is God, and he alone. They are not given as tokens of the immediate advent, but as proofs of a Deity in the heavens, and are to be viewed as evidences of a world perturbed, lying under the curse, and groaning for redemption. But while not regarded as the special advent signs they presage disaster to a world lying in wickedness, and each mysterious throb, and flash, and death blast indicates the anger of insulted heaven against sin, and points forward to the on-coming of "the great day of His wrath." (Rev. vi.)

"The heavens" in Joel, is in Acts changed to "heaven above." The Greek (*ouranos*) is not here used symbolically as it often is in Revelation. The literal expanse, blue space, or skies above the earth is meant.

Blood on the skies was by the ancients deemed a token of the anger of the gods, and foreboded impending evils. "Fire from God" (2 Kings i. 12), "The fire of God" (Job i. 16), is unques-

tionably the electric fire, the lightning. Hence all of God's exhibitions of red, and crimson, and white flames may be electric; not of supernatural, but of terrestrial agency. But we should remember that he shows these. It is God's fire. Science may give the "wonders" another name as it does the falling stars, but even science in its most advanced stage does not know what the electric fire is. The Scriptures call it "The fire of God."

Now the Northern Lights, Northern Streamers, Aurora Borealis, Aurora Australis, or Merry Dancers, have in their various appearances exactly fulfilled this prophecy. They are believed to be electrical, but are still mysterious. And to the million on millions who have gazed in terror or admiration upon them they are just what Joel and Peter call them, *viz.*, "wonders."

We give a brief history of the predicted phenomena.

Our authorities for what may seem to some, revolutionary facts, are J. Mairan's *History of Aurora Borealis*, 1731; second edition, 1754. M. Quitelet's *Catalogue of the Principal Meteoric Phenomena*, 1841. Dr. N. Webster's volumes on *Pestilence*, etc., with Prof. F. Bradley's pamphlet on *Modern Phenomena*, 1843.

About A. D. 400, "A column was seen as if suspended in the heavens, and showed itself dur-

ing thirty days; also fire was seen to burn above a cloud terrible by its splendor, and occasionally throughout the heavens." (*Mairan*, second edition, p. 180.)

Mairan writes: "After the death of Theodosius the Great in 395, there appeared a great number of these phenomena, among which we detect the Zodiacal Light and Aurora Borealis by the great brilliancy and by the swords or lances which were seen at night in the heavens." (*Ibid.*, p. 180.) This is the earliest I have been able to find in history this side the date of our Lord's prophecy. And it falls in this side the great Roman wars and the ten persecutions, in accordance with Luke xxi. 12.

In 450, "The North appeared all on fire and changed into blood with a mixture of streamers or rays more brilliant, crossing the red part in the form of lances." (*Ibid.*, p. 180.)

In 502, "There was a phenomenon which must have been a well-marked aurora; there appeared in the north a luminous fire that burned, or seemed to burn during the whole night of August 22nd." (*Ibid.*, p. 180.)

From 557 to 700, especially in the years 566, 577, 582, 583, 585, Mairan quotes Gregory of Tours as writing: "There appeared these signs,—that is to say—streams which we are accustomed

to see from the north. This light seemed to dart with rapidity through the sky."

In 570, "There was witnessed blazing squadrons traversing the heavens." (*Quitelet*, p. 22.)

In 584, "At this time appeared towards the north during the night brilliant beams of light that seemed to clash and cross each other, after which they separated and vanished; and the heavens were so light in the north part, that, had it not been night, one would have believed the day was dawning." And Gregory is again quoted as saying, "There appeared twenty beams of light in the northern part of the heavens." "And there appeared towards the north a fiery column that continued as if suspended in the heavens." (*Mairan*, p. 181.)

In 590, "The night was so light that one would have thought it was mid-day." (*Quitelet*.)

In 600, as *Quitelet* testifies, "Many flaming lances seen, and a very vivid light continued all night."

In 733, Webster says, "The heavens appeared all in a flame." (Vol. i., p. 107.)

In 742, "An extraordinary light or flame in the sky, and a similar flame in the north the year following." (*Ibid.*, vol. p. 170.)

In the year 842, "Terrible lances appeared again in the heavens at the second hour of the

night in the East. They appeared and reappeared without intermission. There was a great light between the east and the west, but these lances filled especially the north." (*Quitelet*, p. 26.)

In 839, "The heavens became red during the night; they became red as blood." (*Ibid.*)

In 840, "The heavens appeared red as blood; a train of fire from the east, another from the north, met together; lances like those of the preceding year appeared for two nights." (*Ibid.*, p. 25.)

In 859, "There was seen during the night armies in the heavens, during the months of August, September, and October; there was a light as bright as day from the east to the north, and from it there seemed to shoot up bloody columns." (*Mairan*, p. 182.)

In 993, "A flaming sky was observed, and in 1093, and 1096, there were fiery appearances." (*Webster*, vol. i., pp. 114, 118.)

In 1103, says the *Academy of Science* (Paris), "A phenomenon was observed such as has not before been seen. In a clear and serene season, the heavens suddenly became inflamed in the north, and then, as it were, changed itself everywhere into fire and formed a species of hills of flame which afterward spread out—run towards the east—there reunited, and then separated a

second time into many globes; finally they covered a great part of the heavens with a wondrous fire which rose even to the highest regions." (*Memoirs ix.*, p. 300.)

In 1104, "Towards evening the heavens were seen a second time wondrously inflamed, more than the former; and this continued for four hours of the night. This phenomenon has never before presented itself under a similar form. The fire rose up like trees and traced upon the heavens red veins in the north." (*Ibid.*, p. 301.)

In 1114, "The sky appeared to be aflame." (*Webster*, vol. i., p. 121.)

Here is a long interval of which no author gives account. It is very probably no tokens occurred, and their absence is as remarkable and mysterious as their presence. The next appearance of the prophet's celestial signals was in the year 1560.

A Book of Meteors, 71 pp., by W. Fulke, D. D., of London, in 1640, describes the reappearance of the strange lights: "Anno Domini 1560, the thirtieth day of January, at 8 of the clock at night, the ayre in all other places being very darke, but in the north, past where this cloud burned, it was so light as when the day breaketh towards the sunne rising, in so much that plane shadows of things opposite was seene. The edge of this cloud was in fashion like a raynebow, but in color very

bright, and oftentimes casting forth almost innumerable darts, of wonderful length, like squibs that are cast up into the ayre, saving that they moved more swiftly than any squibs."

"This," says Dr. Halley, "was the first account given in any English book of the wonderful aurora." Halley wrote a *Treatise* on it. He said nothing of the kind had been seen in England for more than eighty years, nor any of the same magnitude for 140 years. Halley died 1742. (*Milner's Wonders*, vol. ii., p. 735.)

In 1564, 1574, 1575, 1580 and 1581, the phenomenon was beheld in England and on the continent, and is described by the historians Stow, Camden, and Prof. Cornelius Gemma, of Holland. Stow, in his *Annals* writes: "On Nov. 14, 1574, there were seen in the air at London, strange impressions of fire and smoke to proceed from a black cloud in the north towards the south; the next night the heavens from all parts did seem to burn marvellous ragingly, and over our heads the flames from the horizon round about rising did meet and there double and roll one in another, as in a furnace." (*Milner's and Wright's Wonders*, vol. ii., p. 736.)

C. Gemma describing that of Sept. 27, 1565, calls it a "Chasma;" says it was dreadful; exhibiting cities, spires, towers, men in battle array,

wheeling armies, etc. They were rare at this period. For 156 years, from 1560 to 1716, they were not seen more than ten times in all Europe. From 1581 to 1621, says the Edinburgh *Encyclopedia*, a period of forty years, "We have no such phenomenon on record." If dependent on fixed laws in nature, who can explain the long intervals of absence?

In 1621 and 1623 they came again, were seen in France and Germany, and were described by Kepler and P. Gassendi, who gave them their present name, "Aurora Borealis." Then for eighty years, the *Encyclopedia* says, "We have no account of any such phenomenon being observed." In 1707, 1708, faint exhibitions were visible in Ireland and Denmark, and in the year 1716, the blazing fires burst forth again in all their splendor, and Halley set forth their wondrous brilliancy as seen over all the north of Europe. A new era in these celestial wonders seemed at this date to begin. We propose to show their marvelous increase since 1716, as a heaven-sent phenomenon, that by the keenest skill of man is still past finding out. Let the Christian world be thankful for such merciful warnings "before the great and terrible day of the Lord come." Believers may contemplate these with delight in possession of that perfect love that casts out even the fear of a Judgment Day.

We have seen the blood and fire painted heavens again burst forth anew in 1716. It was seen in northern Europe and Asia from Ireland to Siberia. Dr. Halley declares no English philosopher ever described this strange portent or ever alluded to it till 1707, when during two years time faint traces were seen in Iceland and Denmark on five different occasions. Old Iceland annals are silent concerning the aurora. In Iceland, previous to 1706, they were rare and an object of terror. The astronomers of Sweden assert it a great rarity in Scandinavia, previous to 1716. In England they were quite unknown at that date. In America the lights were never seen until Dec. 17, 1719. Holmes, in his *Annals*, 1805, says of New England's first experience of them; "It began about eight in the evening, and filled the country with terrible alarm. It was viewed as a sign of the last judgment." Rev. Henry White, in a *History of New England*, quotes an early writer as saying: "It streamed with white flames or streams of light: sometimes it looked like a flaming, sometimes of a blood-red color; it was most terrible." An eye-witness in Old England, 1716, set forth: "The brightness, bloodiness, and fieryness of the colors; all the whole heavens appeared as if they were set on flames; and we began to think whether the Son of God was next

to make his appearance, or the conflagration of the world was now begun." Milner, in *Wonders*, tells us that Ulloa, while off Cape Horn, in 1745, witnessed the first appearance of the aurora upon record in the southern polar regions. Captain Cook saw it on the south sea skies in 1773, in colors of white light mingled with purple and fire, and Commodore Wilkes beheld the Aurora Australis in 1840.

Milner is certain that "The aurora has been much more common in the European regions of the northern zone during the last century and a half (since 1716), than in former periods." Who can doubt it? Mairan, 1754, gave the world a list of all on record from the earliest time down to this date. From 583 to the year 1722, a period of 1139 years, only 452 auroras had been seen—an average of but one in two and a half years. But from 1721 to 1751, a period of only thirty years, they increased so largely that the number seen was nearly 1,000. This is an average of over thirty each year. The following table exhibits the growing frequency of this secret of the skies, which, as all science agrees, is electrical, and proceeds from and is caused by some mysterious action of the sun, and proves a change in the constitution of the solar orb, indicating a mighty approaching crisis in the solar system.

Previous to 1354 there were seen	26
From 1354 to 1560 " " "	34
" 1560 to 1684 " " "	173
" 1684 to 1721 " " "	219
" 1721 to 1754 " " "	989
Total	1441

The great reformers never mention the aurora. Would Luther have omitted notice of it in his Sermon on the Signs, had he ever seen it? The Pilgrim fathers of New England, never name this wonder in the heavens. Ours is a concise and impartial history of them so far as known. Some, in the earlier times perhaps, found no pen to record them. "But," writes Milner and Wright, "the high numbers which appear after the close of the seventeenth century may be considered as confirming the presumption of auroral exhibitions having become more common in European localities." (*Wonders of the Earth and Heavens*. C. Wright's American ed., vol. ii., p. 737.) The Edinburg *Encyclopaedia*, early in the present century, said: "It appears to be certainly established that the aurora was of rare occurrence in our latitudes till about a century ago, for it cannot be supposed that so beautiful and striking a phenomenon would have passed unnoticed during the two preceding centuries."

In a "*Historical and Descriptive Account of Iceland and Greenland*, published in Edinburg, it is

observed that "since the year 1700, auroras have not only become very common, but they have assumed colors and hues which were formerly unknown." Writers now describe them in color as green, light green, ghastly green, orange, orange red, golden hued, violet, pale violet, blue, steel blue, pale azure, slaty, purple, yellow, yellow white, bright yellow, white light, pale light, silver gray, celendine, ruddy, and more frequently rosy glow, faint blush, light pink, colored fire, reddish, orange red, cherry red, scarlet, and blood red. George Kennan saw one in Siberia in which on a thousand perpendicular bars was displayed in regular order from top to bottom the seven primary colors of the solar spectrum, and tremulous with awe, declared that Almighty power could not add to its awful grandeur. And Hall, far up north, saw auroras so terrible to the sight, that he wished never to behold the like again. Both thought of the prophetic words, "Blood and fire," the foretold "wonders in heaven." Truly so, for who dares deny that the full solution of these baffles all our science?

Touching the "pillars and vapors of smoke," we have noticed these already as beheld along with the fiery lights, and now also name Gassendi (quoted in *Mairan*, p. 202), as saying that the aurora seen in 1621, had "columns or beams

mixed with a kind of smoke." Humboldt is referred to in *Appleton's Encyclopedia* as writing: "Sometimes the columns of light appear to come out of the brilliant arc mingled with blackish rays similar to a thick smoke." It is no uncommon thing for witnesses to describe the smoke seen in connection with the seeming fire.

The number occurring since one hundred and forty-five years ago is unknown to the writer. Perhaps they have not been enumerated, and the total exhibitions preserved. But the *Encyclopedia* informs us that "No period has furnished more brilliant displays of the aurora than the last hundred years." And a wonderful hundred years it has been for the display above and below of the signs that herald our Lord's return to reign. And if modern science had not become practically infidel and atheistical to all divinely-revealed prodigies and portents, it would in self-abasement behold and confess the hand of the great Maker in these varied phenomena, and acknowledge their relation to the word of prophecy, and the coming day of the Lord. Few watch his signs. Few take notice of prophetic events. Many scoff at fear of impending doom. The press, and often the so-called Church, busy with trifles or buried in worldly schemes, sees no token in these marvels, blazoned in the dome of heaven like "the handwriting on the wall."

The years of the grandest display of these "wonders" in our century, are 1827, 1835 to 1837, and 1839; also 1844, 1850, 1859, 1860, and 1870. At latitude 45 degrees there is seen an average of forty a year, between latitude 50 and 60 degrees eight-tenths of the nights, while in Iceland, in 1848, Henderson saw them every night. In the first ten months of 1870, over fifty brilliant displays were witnessed in our latitude where forty is the yearly average. In Canada, at only fifteen stations in 1850, the aurora was witnessed on 261 nights.

In 1837, the blood color predominated in the skies, great rolling, wreathing clouds of apparent flames sat in masses on the entire heavens. We saw it, and have never since that night beheld anything so fearful and magnificent.

In 1839, London's thousands beheld a similar blood-red aurora, the details of which are known to many of our readers. There was great excitement and alarm in the metropolis.

August 28, to September 2, 1859, the nations saw the strange colored clouds from California to Siberia, and from Greenland to the West Indies, and still

"The heavens this moment looked serene; the next
Glowed like an oven with God's displeasure hot."

The sun was at that time covered with spots boiling over with vast irruptions, and swept by gigan-

tic cyclones. All the earth was strangely affected, and from every quarter came the voice of alarm at the wild actions of nature.

It is God's prophets who declare these portents shall appear "*before*" the Great Day. The devout Shetlander, when the electric fires shine red says, "God is angered." And what do Christians say of them? Are there new and augmenting causes of greater frequency of sun-spots, and auroras, earthquakes and cyclones? If so, what do they augur? The sacred word of God can only tell us, for its prophecies are "a light in a dark place." (2 Peter i. 19.) "But such shall probably occur in a more appalling degree before the final destruction of the ungodly world, the great and terrible day of Jehovah," writes Jamieson, Fausset and Brown in the *Bible Commentary* on Joel. But if there are no signs, if "all things continue as they were," as the scoffer would have us believe, will the philosophers tell us why the earthquakes and auroras have increased so rapidly during the last two hundred years, and especially since a century ago? Of the Northern Light, Lomonosoff, the native Russian poet sings:—

"Come thou philosopher whose privileged eye
Reads Nature's hidden pages and decrees ;
Come now, and tell us whence, and where, and why,
Earth's icy regions glow with lights like these ?
That fills our souls with awe ; profound enquirer, say,
For thou dost count the stars, and trace the planets' way.

“What fills with dazzling beams the illumined air?

What wakes the flames that light the firmament?

The lightnings flash : there is no thunder there,

And earth and heaven with fiery sheets are blent ;

The winter's night now gleams with brighter, lovelier ray,

Than ever yet adorned the golden summer's day.

“Is there some vast, some hidden magazine,

Where the gross darkness flames of fire supplies ? ”

The Psalmist declares of Jehovah, “He only doeth wondrous things.” (Psa. lxxii. 19.) We must regard the mystic celestial fires as his handiwork, and ask of all Christians, Is it not time to look up and lift up our heads because of the great and eternal redemption which a perfect galaxy of harbingers indicates is drawing so nigh?

CHAPTER XIV.

THE GREAT EARTHQUAKES.

"And great earthquakes shall be in divers places."—
LUKE xxi. 11.

What is safe, if the solid earth cannot be relied upon?
—*Seneca.*

Earth shook, and swam, and reeled, and opened her jaws
By earthquake tossed, and tumbled to and fro.
—*Pollok.*

"And I will show . . . signs in the earth beneath," saith the sacred prophet. (Acts ii. 19.) These signs we may suppose include the earthquake.

The earthquake finds mention eleven times in the New Testament and but five times in the Old. This may not be remarkable, inasmuch as the total number of such phenomena gathered from all sources, sacred and profane, that occurred previous to the Christian era, is but fifty-eight. Our Lord makes a special prediction of their occurrence during the gospel age; not throbs of the faintest degree, nor even common shocks, but those of the first class, *viz.*, "great earthquakes."

Such, like the famines and pestilences, were to take place along down the age till it ends.

Time and space would fail were we to present a table of these during eighteen hundred years. We can only sum them all up, notice in more detail some of the more extraordinary and destructive convulsions, and, which is our main object, show their increase in frequency from century to century, especially in this century. As to causes, our Master dealt not in them; we leave these to science and present historic figures and facts. According to Robert Mallet, whose researches on this subject are authoritative, only nine earthquakes occurred within the known portions of the Roman Empire during the 65 years ending at the birth of Christ, and of these only four were great and disastrous. But coming this side our Lord's prediction, there occurred within the same limits, between 1800 and 1865, no less than 35 great and disastrous earthquakes. Four great earthquakes during 65 years, B. C., but thirty-five earthquakes during the first 65 years in our century. Indeed, Europe never suffered severely from these in ancient times. On the contrary, the frequency of them within three, and especially within a single century past, is startling. The figures here given show an increase of nearly 900 per cent.

Mungo Ponton, F. R. S., in a work on Earth-

quakes, etc., calls attention to these facts at length, and shows the increase to be in fact, and not a matter of historical negligence in registration among the ancients. It is true that earthquakes within the same territorial areas have "greatly increased," since our Lord's prediction of them. (See my *Coming Earthquake* where this is discussed in detail.) Mr. Ponton from Mallet's tables gives the following figures of increase down to 1850:

	Total.	Great.	No. of years.
Those recorded before A. D.	58	4	1700.
Thence to end of 9th century	197	15	900.
" " " 15th "	532	44	600.
" " " 18th "	2804	100	300.
" " 1850	3240	53	50.
	<hr/> 5831	<hr/> 216	

Assuredly 100 disastrous ones in three centuries and 53 in but half a century following, justifies our author in saying, "There has been a gradual augmentation in the number of earthquakes, more especially in the more disastrous kinds." (*Hist.*, p. 21.) These facts have never by any scientist been disputed.

If we put the total earthquake statistics in another way, they exhibit the increase thus: Earthquakes in the fourth century 21, in the fifth 25, in the sixth 31, in the seventh 10, in the eighth 11, in the ninth 36, in the tenth 17, in the eleventh

57, in the twelfth 68, in the thirteenth 55, in the fourteenth 58, in the sixteenth 110, in the seventeenth 180, in the eighteenth 680, in the first fifty years of this nineteenth century, 924 earthquakes. The large increase challenges solemn attention and provokes earnest inquiry. As 3240 occurred in 50 years between 1800 and 1850, it is seen that the average is 65 each year.

If we suppose this to be the number each year from 1850 to 1866, it would swell the number over a thousand, which added to all previous ones since B. C. 1700, which is as far back as such records have gone, would give us 8,000 earthquakes, not including the minor shocks. Professor Milne is quoted by a recent writer as enlarging this number immensely, and as saying that between the years

1843	and	1847	there were	1604	earthquakes.
1848	"	1852	" "	2049	"
1853	"	1857	" "	3018	"
1858	"	1862	" "	3140	"
1863	"	1867	" "	2845	"
1868	"	1872	" "	4502	"

making a total of 17,158 earthquakes in a period of but thirty years, which is an average of 575 per year. We suppose this includes throbs of all degrees of intensity.

But of the number first given as occurring previous to 1865, not less than 231 were "great

earthquakes." Then, as our own records show, during the years 1866, 1867, and 1868, there occurred fifteen more of this sort, making to that date 246 "great earthquakes in divers places," which destroyed towns, cities, ships, property and lives; and all but four of these, so far as known, took place since our Lord's birth. Again we call attention to the literal fulfillment of the Lord's prophecy. No figurative interpretation is needed here, none is authorized. None in the famine, none in the pestilence, and on the same principle none in the solar and lunar obscurations, the star-falls, etc. All, all are accomplished with actual relation to the objects named, and in a literal manner. No facts in history are more conclusively established, human sophistries and theories to the contrary. An evil race may doubt—Christians should not.

Other facts exhibit the increase of the activity of the force which causes the earthquake. In Scandinavia, from 1700 to 1800, there were 111 earthquakes; but from 1800 to 1850, there were 113. In the Rhine basin, in the sixteenth century, there were 52 earthquakes; in the seventeenth, 120; in the eighteenth, 141; but in the first fifty years of the nineteenth century there occurred on the same soil 173 earthquakes. In all Western Europe, previous to 1800, there is historic record of but 2,156 earthquakes, while in

only fifty years from 1800 to 1850, the earthquakes reached the number of 773!

In the British Islands from 1000 to 1800, a period of 800 years, there were only 234 earthquakes; but from 1800 to 1850, a term of only fifty years, there were 110 earthquakes; while from 1868 to 1872, a term of but four years, there occurred in the same islands no less than 217 earthquakes! (Proctor in *Harper's Magazine*, 1885, p. 140.) "We feel a little uneasy at all these facts," says *All The Year Round*. It is but a few years since the Earl of Shaftesbury said publicly in Exeter Hall, London, that several of the most eminent British geologists fully authorized him to say that England was but the lid of a dreadful well of fire; that there might at any time come a crumbling of the surface which would convert the whole island into one huge volcano!

In New England, down to 1850, there is record of 150 earthquakes, which is less than one per year; but the annual number of shocks has greatly increased since 1850. And in the South, where no volcano exists, the destruction of the city of Charleston, by a great earthquake on August 31, 1886, was a thing Americans had never dreamed of. If we study volcanic action we find the number of active volcanoes increasing, and some of the old ones becoming fearfully violent, especially

those in Java. Vesuvius every century increases in activity. The first eruption took place in A. D. 79. It was not until the seventeenth century that four could be counted in a hundred years, but in the eighteenth century there were twenty-three eruptions, and in the present century down to the year 1850, there were twenty-six eruptions. The fiery mountain is more active since 1800 than ever before, while the cause is a mystery to man.

History furnishes no parallel to the frequency of these calamities during the years 1867, 1868, 1869, 1870. A writer in *Harper's Magazine* for March, 1869, is our authority for asserting that Europe never in ancient times suffered from earthquakes with any unusual severity, but that the chronology of these, since the discovery of America, is phenomenal and alarming, and that during the present century volcanoes have been active in all parts of the world. In the April number of *Harper* the same scientific writer asserts that, "The twelve months embraced between the 1st of October, 1867, and the 1st of October, 1868, were distinguished by a series of physical phenomena more remarkable than any which is known to have occurred during any equal period of time in history;" also that the three earthquakes of South America, on August 13th, in Peru, the 14th and 15th in Chili, and the 16th in Ecuador, were "for their extent, violence,

and wide-spread devastation, the most terrible on record;" that their land extent was "more than sixty degrees of latitude, all the way from the Isthmus to Cape Horn," and that "their throes were felt throughout the vast extent of the Pacific Ocean."

We are also told that the convulsion in Ecuador was "without parallel in the history of that country," and the men who witnessed these awful visitations testify to having beheld "as vivid a picture of Judgment Day as is possible in this world." Finally, we are told by the writer, "I have prepared from very imperfect materials, a list of upwards of *two hundred earthquakes*, reported to have occurred in the *fourteen months* between October, 1867, and January, 1869—a number many times in excess of that of any preceding year."

Chambers' Journal, for November 1886, styled it "One of those periods when the earth is thrilled through her whole frame by magnetic throes of unusual intensity," and *Blackwood's Magazine* (in *Littell's Living Age*, Aug. 14, 1869,) attributing the earthquake to the action of electricity declared, "We have been passing through a remarkable period of terrestrial phenomenon—more remarkable, certainly, than any which has been witnessed by the present generation. . . . In truth, if people were as superstitious now as in the middle ages, we

should doubtless have loud prophecies that *the end of the world was at hand.*"

Of great earthquakes we have shown 163, recorded by Mallet, Ansted; Perry, and others who have made such phenomena a life study, as occurring previous to the beginning of this century. From 1800 to 1866, there occurred 83 such catastrophies, but in the memorable years of 1867 and 1868, our registration shows fifteen great earthquakes, since which time the first-class earthquakes which destroy life and property number from three to five each year! We do not make the seismic throb in itself a sign. It is the increasing violence of the relentless pent-up forces, the significance of their ominous threatening to which we point. What does it mean?

Involuntarily the mind of the devout Bible reader reverts to Deut. xxxii. 22, and 2 Pet. iii. 10. "Ah, who shall live when God doeth this?" "The priest's lips should keep knowledge," and the Church of Jesus should ponder well these things and lift up the voice of warning. A sword is coming. It is her mission to sound the alarm to all men.

Had we space we would repeat the story of some of these mighty heart-throbs of our old earth, beheld far down the stream of time by the keen, prophetic eye of Christ.

Of Lisbon, where, ere the earth was quieted, 200,000 souls went down in death in less than three years; of Peru and other lands in 1868, when 100,000 perished: of Java in 1883, where the tortured islands and angry sea swallowed up 100,000 more; of eruptions that have thrown out material sufficient to make a planetoid; of volcanic din and roar that was heard one-eighth the distance round the equator; of concussions that caused air-waves to move clear around the globe. It is a story of islands submerged, of mountains sinking into the earth, of vast cities laid in the dust, of huge ships borne on mountain waves miles inland, of skies as black as night, and of fleeing, wailing crowds.

We could write of one of these awful convulsions where the lateral movement, a sudden jerk, was full twenty feet in a moment, shaking buildings and men from side to side like corn in a sieve; or of another where the vertical motion was so violent as to toss dead bodies out of graves; living men, cattle, and stones on the surface perpendicularly into the air to a height of one hundred feet! But what are all these combined in one vast unspeakable horror compared with the great seismic throb that shall break the poor old earth's heart under the last vial, where the trembling globe, reeling to and fro like a drunkard (Isa. xxiv.), shall be smit-

ten with a convulsion "such as was not since men were upon the earth, so mighty an earthquake and so great" (Rev. xvi. 18), and every mountain and island are moved out of their places in the great day of his wrath. (Rev. vi.)

We have proved the increasing activity of the mysterious earthquake energy. Of what are these the tokens save that the earth is waxing old as doth a garment, and is hastening to its change? (Heb. i. 10-12.) To pass by as idle trifles the marvelous physical tokens enumerated in this volume, and regard them as of no account in religious thought; to take no warning from them and never press their awful significance upon the conscience and judgment of wicked men, is to treat our Lord's words with contempt, and despise his prophecies. Is such a course safe? All these fearful phenomena may be nothing to a doomed class with whom God is of no account, and his Bible as so much waste paper. They tremble in the time of danger, and when it is over go "on with the dance," and turn to their cups. But an enlightened ministry should call the attention of God's flock to the solemn significance of these dreadful visitations, foretold by our Master, and make the most of them in admonition.

CHAPTER XV.

FAMINES.

“And there shall be famines.”—MATT. xxiv. 7.

“Thus saith the Lord, behold I will send upon them the famine.”—JER. xxix. 17.

Famine was often the effect of God's anger against his people for their sins. Examples: 2 Sam. xxiv. 12, 13, and 2 Kings viii. 1, 2.

—*Alexander Cruden.*

Famine is first named in sacred history in Gen. xii. 10. This occurred in Canaan. From this time on, famine is referred to in some seventy-seven places in Scripture; and in over thirty places it is expressly asserted to be a visitation from God, and sent by him as a punishment for evil doing. “Thy judgments” is the language used by the prophets when writing of these fearful calamities. They rose up before the prophetic vision of our Lord, and he dots the centuries with them. Not a single century has elapsed since his remarkable utterance, but what famines have scourged the earth. We do not introduce them

here as a new thing peculiar to our times, but call attention to the prophetic spirit that was in Christ, the literal accomplishment of his awful prediction, and to the fact that famine has been as frequent and dreadful in our present century, as in any previous one, and without doubt will continue to scourge the nations until Jesus returns again.

The first famine recorded in history this side the Saviour's announcement occurred in A. D. 41, foretold also in Acts xi. 28, and taking place during the reign of Claudius Cæsar. It afflicted all the Roman Empire and the East. No details are given. From this date down to the last decade, we count up about one hundred and fourteen famine periods, visiting various localities and countries, and having greater or less extent. Of these over forty famine eras have occurred since the year 1500. Passing by with little or no notice those of an inferior character, we present the greater famines in the chronological order of their occurrence. Our source of information is mainly Dr. N. Webster's *History of Pestilences*, etc., together with other and more recent authorities.

A. D. 310, 311. England and Wales swept; starvation carrying off 40,000 persons. This is the earliest statement of the number destroyed by famine.

400. Drought so severe that the heavens were

like brass. All vegetation was destroyed, and in cities the crowds demanded that human flesh be sold in the market. In all Europe and a part of Asia and Africa many perished.

484. A terrible drought in Africa, depopulating the land.

534. One of the most distressing famines ever known; continuing for years and causing multitudes to perish. Failure of crops caused it and "withholding of rain" as a visitation of God. The years 539, 540, 542, 562, and 591 were famine years on the Roman world. It was in this century that the Papal abomination was established, and heaven frowned on men.

Famine scourged France in 779, 820, 899, and 1031. In 680, 829, 1031, 1124, and 1175, England was visited with drought and desolated by famine. Men lived on dogs, rats, and unclean animals; dead bodies lay in highways unburied.

1221. Famine devastated all Europe. The living could hardly bury the dead; cities were depopulated.

1230-33. France, Italy, Denmark, and England afflicted. In London 20,000 starved to death. Men fed on human flesh.

1352. This year 900,000 died of starvation in China. In 1427 and 1450 famine raged; in Milan 60,000 persons died of starvation.

The years 1590, '96, and '98 were years of severe famine in Italy, Hungary, and parts of Asia.

1600-1603. In Europe crops failed for several years; famine ensued. In Muscovy 500,000 died.

A seven years' famine in Scotland, and vast numbers died. There also died of starvation one-tenth the people of Finland, and thousands more in Sweden. The scarcity reached America.

1693-1700. Cotton Mather wrote, Sept. 27, 1698: "The harvest hath once and again grievously failed in these years, and we have been struck through with terrible famine—a lamentable cry for *bread, bread* hath been heard in our streets." (*Magnalia*, b. 7, p. 113.)

1740, '41. In Ireland and Scotland near 100,000 died of starvation and disease.

1764. Heat and drought destroyed the crops in India, and a terrible famine ensued affecting eighty or ninety millions of people; and 35 per cent. or full 30,000,000 men, women, and children died. So far as we have seen, this was the most awful famine recorded in history. All India was a charnel house of death. No famine so destructive of life has ever since visited that country.

1775. Sixteen thousand persons starved at the Cape de Verde Islands.

1779-'83, and again in 1788 failure of crops by reason of drought caused famine in India, 30,000 starving in Madras alone. Over the whole world in 1788 crops failed. China experienced famine, and Europe saw much want.

1814, '16, '22, and 1831 were famine years in Ireland.

1811, '24, '33, '54, and 1866 were years of famine in India, but they were not extraordinary.

1846. This year the rot struck the potato fields of Ireland, England, Scotland, Belgium, France, Holland, and Prussia, causing a destruction of the crop; all other crops were also short. There was want and distress on the continent, and a dreadful famine with fever in Ireland. In two years the population went down from 7,500,000 to 5,500,000. The details were horrible.

1866. Famine destroyed nearly a million lives in southern India.

1871. A frightful famine in Persia among 8,000,000 people. Corpses and all unclean things were devoured. Three of the largest cities lost each from 75,000 to 100,000 souls, and 3,000,000 was the number estimated to have perished from starvation. Pestilence prevailed, and no such horrors had been witnessed since the black death came in 1299.

1873. In Bengal crops failed. Starvation that stared 60,000,000 people in the face, was only

averted by extraordinary exertions and expenditures. Still thousands perished.

1874. In Asia Minor 20,000 persons died, and famine threatened 8,000,000 in India, but was staved off by the government.

1877. An awful famine in India, over an area containing 18,000,000 people. The East India government expended \$75,000,000 for food to save the multitudes from starvation; but ere the end came, over 6,000,000 persons perished.

1877. The Province of Sartao, in Brazil, having a population of 2,000,000 was nearly depopulated by drought, starvation, and flight. Half a million were swept away out of life. No such calamity has ever before occurred in Brazil, nor did all South America ever behold the like. The value of the cattle which died was put at \$10,000,000, and the expenditures of the Empire was \$20,000,000.

1877, '78. Famine smote Corea; great famine in Morocco. Tens of thousands died and all the domestic animals perished.

1876-78. A most appalling famine in North China. Eight districts, containing 8,000 villages and a population of 70,000,000 of souls were threatened with starvation. No pen ever portrayed a tithe of the horrors of the awful visitation. The British Consul, at Peking, put the deaths at 7,000,-

000; but Rev. Dr. Henry Blodgett, a missionary at the scenes of suffering, said the loss of human lives would fully reach the number of *ten millions*! It was the most dreadfully destructive of these visitations that this century has witnessed.

1879. Famine destroyed 10,000 lives in the Nile Valley, and also prevailed in Cashmere and Bolivia, where thousands died of hunger. The records we have gathered extend thus far, and here the awful facts and figures end.

With such a record as this, it is seen that our old earth is a poor place to enjoy millennial days of bliss upon. No doubt we can safely estimate that during this highly favored century alone, some 500,000,000 of souls have had famine thrust its gaunt form and pinched face before their sight in terrifying menace, or have been in all the rigors of threatened or actual starvation. And if we commence with the "Irish famine" in 1846; '47, and enumerate the mortality of this scourge, it will be seen that the number of human beings who have actually died in famine and its ever accompanying horrors during the past forty years, is not less than *twenty-five millions*!

And God is in the famine. Hear him: "Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread

thereof, and will send famine upon it, and will cut off man and beast from it. (Ezek. xiv. 13.) From secondary causes lying outside the earth and which mysteriously affect the air, in a hidden realm governed by our mutable solar orb, there arises the withholding of the rain, the parched earth, the mist and mildew, the pest and blight which ruins man's harvest, and brings the wild cry for food. But behind all is an insulted and avenging God who, in words of warning, cries to the evil nations, "I will send famine." Science and money may mitigate its severity, and even avert it in a great degree by an equal distribution of food, but there is reason to think that the first causes are never removed, and that famines are not only possible, but just as common as ever. We see in the famine the helplessness of mankind, and the need of the return of the Son of man to create our sad world anew. He said the horrors of starvation should spot the globe during this gospel dispensation; and nowhere has he said these horrors shall cease until he comes again. The famine then is a token that the Restorer is absent, as it is a cry of anguish for him to return from the "far country" (Matt. xxi. 33), to "his own country" (Mark vi. 4), and issue the divine mandate, "Behold, I make all things new." (Rev. xxi. 5.) "And there shall be no more curse." Let us with Whittier pray—

"Sound, welcome trump, the last alarm—
Lord God of hosts, make bare thine arm;
Fulfill this day our long desire,
Make sweet and clean the world with fire."

It is claimed in some optimistic quarters that advanced science will banish famine and pestilence. For what watchful nations, governmental provision, sanitary cordons, and quarantine regulations, with the highest medical skill have done to avert such calamity, the threatened masses may well be thankful. But in spite of these, our day has seen

"The starving want in time of wealth,"

and Ireland and India dying of famine, and pestilence in the very heart of Christendom. Pestilence comes not by chance, haphazard, accident, filth, or any human cause. It is extra-mundane, extra-natural, nay, preternatural. Filth may incite it, but an over-ruling Providence for cause allows and sends it. (2 Sam. xxiv. 15.) There are times when an unbalanced electrical condition, a change of gravitating force, an era of deadly vapors breaking forth out of the sick bowels of our earth, or some malignant action of the mysterious solar orb (an awful possibility, Rev. xvi. 8, 9), will bring pest and blight and drought with starvation and plague, and no hand of man can stay the fatal scourge, no cordon of soldiers, no medical skill bar its awful march.

Abolish the pestilence ! Stamp out the earthquake as well. Let us keep clean, but never imagine that the gospel of soap is a panacea for such ills. Neither let men dream that plague is but a thing of the past, or that the men of to-day can and will conquer these evils. Awful facts shatter such fallacious hopes. Let, then, God speak in the famine the need of the world's renovation. And this he will accomplish at his appearing. (Acts iii. 21.)

CHAPTER XVI.

PESTILENCES.

And pestilences.—MATT. xxiv. 7.

Before him [God] went the pestilence.—HAB. iii. 5.

O death ! come when the blessed seals
Which close the pestilence are broke,
And crowded cities wail its stroke,—
And thou art terrible.

—*Fitz Greene Halleck.*

Death is king ; pestilence is his chief minister. The earthquake is terrible, but not a hundredth part so destructive of life. Pestilence and famine, always in alliance, are the twin scourges of mankind. War and intemperance are demon brothers. And God sends the pestilence ! Even so. But why ? Let 1 Chron. chap. xxi. answer. It is “for man’s revolt” that “God’s storms have blasted and defaced” the world. It is on account of sin that he launches pestilence and plague among evil nations. And as the record is a fearful one, even so the sin must be great, as God is just. Before me as I write are the annals of all the visitations of pestilence during eighteen centuries that have elapsed

since our Lord's awful prophecy of them. The figures of mortality so far as known go with them: They enumerate over 300 pestilential periods, covering in the aggregate full 360 years. We cannot begin to detail them all in this series. Forty-seven times does the Inspired Volume speak of pestilence, and seventy-three times of plague. In all cases these evils came on man and beast, and in a majority of instances we are plainly told they were a visitation from God—a judgment for iniquity. For example:

“I have sent among you the pestilence.” (Amos iv. 10.) “God, who hath power over these plagues.” (Rev. xvi. 9.)

His trio of executioners are “sword, pestilence, and famine.” He is represented as marching through the land as an avenger, with pestilence stalking before his feet. (Hab. iii. 5.) As God is not to be mocked, all men should ponder these revelations. In passages that possibly have reference to the “seven last plagues,” God's elect who trust him, like Israel in Egypt, were promised deliverance (Psa. xci.), and can sing—

Then let the scourge o'erflow
And laugh at innocence;
Thine everlasting arms we know
Shall be our sure defence.

Let us review the past, though it be a sup on horrors. We shall see Christ a prophet. Some

years have been notably pestilential; thus in 165, when an Asiatic plague caused the death of 10,000 persons daily in the city of Rome. It seems incredible.

A. D. 252-266, "a gloomy period of history," wrote Gibbon, when the empire was exhausted by the ravages of plague. That of 542-600, a half century of calamity and sorrow, especially the thirty-eight years of the reign of Justinian. God begloomed the heavens with fearful aspects, shook the globe with earthquakes, and swept the nations with plagues. Evagrius, in 594, says plague raged fifty-two years; a thing never known before.

Procopius wrote, "It almost destroyed the human race, and for which no cause could be assigned but *the will of God.*"

Dr. N. Webster says, "Plague was mortal almost beyond example or precedent."

Gregory, of Tours, described it as running like fire in dry stubble; men died in an instant as if shot dead. While a procession at Rome was marching through the city with crucifix, and chants, and prayers, eighty persons suddenly smitten fell dead in the streets! Dr. Webster thinks accounts were exaggerated, and that we should make allowance for the ignorance and superstition of those times. Passing over many centuries we come to 1333, when the black death, which originated in

China, broke forth. Authors say it burst from the earth as a deadly vapor, was horribly offensive, and consumed the face of the country for two hundred leagues. It swept through all Asia westward in about thirteen years; struck Egypt, Turkey, Syria, and Greece in 1346, all Italy in 1347, and the two years following fell upon Spain, France, England, Ireland, Scotland, Germany, Hungary, and all Europe. It came without famine, in the midst of plenty, and smote the nations in summer and winter alike. Strange earthly and aerial phenomena attended it; myriads of unusual and loathsome insect pests infested the earth and air. They were venomous, had tails, and eight short legs; and Asia and Europe was overrun with countless numbers of them.

The fear of death was over all men. Property was left uncared for, cattle ran at large, crops perished in fields. Whole villages were depopulated. Multitudes of houses empty of all their inhabitants, were, when the "Death" subsided, seen mouldering to ruin. Iceland, Denmark, and Greenland were fatally invaded, and whole colonies perished. Monks and nuns died alone in their hiding places; all business was suspended and towns left deserted. Air and water were poisoned; fish, fowl, and sheep covered with blotches became victims. In England 5,000 sheep died in one pasture; in Spain two-

thirds of the people died; in London 50,000 dead bodies were buried in one graveyard; in Lubec 90,000 died; in Venice 100,000 died; many cities lost nine out of ten of their inhabitants; in no place whether city, town or country, died less than a third of the frightened inhabitants. In some places *all died!* "This plague was so deadly," wrote Dr. Webster, "that at least half or two-thirds of the human race perished in about eight years." (*History of Pestilence*, vol. i., p. 137.)

Such was the Black Death. Its symptoms were violent distress in the head and stomach, buboes, glandular swellings, pustules, fever, bleeding from the mouth and nose, and death in from one to three days. It never wholly ceased in all that century; and in every subsequent century has prevailed in places. All nations even to-day dread and fear it. The estimated mortality by this scourge varies with different authors. The lowest is 13,000,000 in China, 24,000,000 in India and western Asia, and 15,000,000 in Europe; total in that century 52,000,000. Other authorities assert that from 80,000,000 to 100,000,000 of our poor race were by its ravages swept into the tomb.

From this time on there came in the following centuries "the sweating sickness" in 1483; "malignant dysentery," "spotted fever," and in 1515,

a "malignant throat distemper," perhaps diphtheria. Then in 1545, "the troupe gallant" was as fatal as the black death. In 1556 "small pox" is named.

1600. "Remarkable for pestilence in nearly all Europe." In London alone 36,000 died. In 1611, 200,000 in Constantinople; in 1654 the same number in Moscow; in 1656 an equal number in Naples perished by the Plague. Rigid quarantine had no effect to stop it.

1665. The great plague scourged London this year, and there died in the smitten city 97,306 persons; of these 68,596 were victims to the Oriental plague or black death. The year before there were but 15,000 deaths; and the following year, 1666, only 12,838 persons died. The mortality bill was swollen to gigantic proportions by the pestilence and the groans of London filled all the land.

1678. It is said by some authorities that plague destroyed 4,000,000 lives in southern Europe and northern Africa.

1693. The "Barbadoes distemper" (or yellow fever) came; thousands died in the Old World, and in 1699 and 1702, it was first epidemic in New York and Philadelphia.

1719. Aleppo furnished 80,000 victims to the old plague; the next year it visited Marseilles for

the last time, and from a total population of 75,000, it took off 52,000 souls. Men said they saw the angel of death. (2 Sam. xxiv. 15, 16.)

"The pest is slaying us. The rich have fled. The poor are dying. The desolation is general. People believe that they see in the air the angel which slew with the plague the legions of Sennacherib. Come and die with us."—*Marseilles' call in 1720, when 50,000 died.*

1735. Diphtheria, "the plague among children," wrote Webster, "broke out in New England, and swept the country." It is akin to the Oriental plague. To-day it stays.

1751. This year 200,000 perished by the plague in Constantinople; and in 1755 its victims there were 150,000.

1764. The mortality by plague and spotted fever in Naples reached 200,000.

1773. A sorrowful year in America. Diphtheria swept all the land, and there perished thousands of children.

1781. In this year first appeared the dreaded Asiatic cholera in India.

1783. In Cairo, from 1,500 to 3,000 corpses were daily carried to the grave; and a sixth of the people of Egypt all perished by the plague. In 1791 it again smote Egypt and Turkey.

1797. It was very pestilential. Yellow fever

came several seasons. In New York 730, and even in Boston 200 persons fell victims to its ravages. Portland, Me., had some fatal cases. So late as 1802, Boston's death roll from yellow fever reached 250, and this plague raged throughout the southern States.

Dr. Webster's *History of Pestilences* ends here; and subsequent accounts are the results of our own investigations and researches. As a fitting end of the dark panorama unrolled in the past, we here state that previous to the discovery of vaccination by Dr. Edward Jenner, of England, in 1798, it is estimated that the victims to that loathsome scourge, the small pox, in Europe and the East, reached the incredible number of 45,000,000! Some of the earlier plagues are conjectured to have been small pox, but we have no certain means of knowing.

The great plagues of the present century, still unquenched and deadly, are yellow fever, cholera, small pox, rinderpest or cattle plague, and the Oriental or black death: to which we may well add diphtheria and some other zymotic diseases. Some of these—notably, the black death, etc.,—are repressed by science, but lurk insiduously in secret places. Even within a decade this last named foe has shaken its ghostly fingers in the face of civilized Europe, making the nations to tremble. It

is not dead, but sleeps. Contemplating old earth's plagues, we seem to behold some invisible, but imperial demon clothed with power and permitted to stalk abroad in wrath, to smite and devour—a demon that never cries, "Enough."

1800. The century opened with yellow fever in all the South, and even carrying off 1,200 victims in Baltimore.

In 1804, in Gibraltar, of a civil population of 14,000, only twenty-eight persons escaped attack, and one-third died. In all Spain the mortality was fearful. It raged at eight different periods, in thirty cities and towns; and by 1821, the number who perished reached nearly half a million.

In 1812, at Constantinople, the old Oriental plague destroyed 160,000 lives.

At San Domingo, in 1802, yellow fever killed 20,000 out of 40,000 soldiers, or fifty per cent. of all who were attacked; while in Coromandel in 1809, '10, '11, in a population of less than 2,000,000, no less than 106,789 died of pestilential fevers.

The pestilence of the century is the Asiatic cholera, which first appeared in 1781, among 5,000 British soldiers at Graujam, India, smiting them without warning and with intense malignity. In three days *one-half* had sickened or died. Men in perfect health dropped dead by dozens. From thence it spread more or less over the Ganges

valley, until 1817, when it broke its bounds and strewed all India with corpses. It is estimated that in fourteen years the number swept off in India and adjacent lands reached 18,000,000. The mortality was 90 per cent. At Bombay alone, 150,000 died.

In 1819, Burmah, Siam, and Middle Asia, and in 1820, Madagascar, all East Africa, Borneo, Celebes, Phillipines, the Indian Ocean, and all China were struck with this dreadful pestilence, and the race swept away like flies. In 1821 it pushed westward into Persia, Arabia, Caucasus and Asia Minor.

From 1817 to 1823, yellow fever periodically raged in Spain, Bermuda, Martinique and the United States. New York City had its last fierce epidemic attack in 1822, when 1,000 were prostrated and 244 died.

In 1823 the cholera again smote all Central Asia, and crossing the Ural Mountains, visited Astrachan in Russia. People in all countries threatened, fled by hundreds of thousands, and in the general terror whole cities were nearly depopulated. The atmosphere seemed loaded with poisons, cattle-plagues ravaged the herds of Italy, Germany and France; in Asia, elephants, cattle, dogs, camels, goats, chickens, monkeys and wild beasts died of cholera. The years 1825, 1826, were the hottest ever known in America to date; choleraic diseases raged; the

death-rolls in city and country almost doubled. In New York City it rose from 3,000 in 1823, to 5,000 in each of the years 1825, '26 and '27.

In 1828 the Oriental plague visited two thousand villages in Roumania, and thousands on thousands perished. In a single year 210,000 Russian soldiers were prostrated with it.

In 1829, '30, Europe was again fatally smitten with the cholera stream, now advancing westward. Astrachan buried in one month 25,000 victims; then Moscow had it.

In 1831 all Central Europe, for the first time, shook in the grasp of the dreaded pestilence. The terror was general and great; how could it be otherwise? Then France, England, Ireland, Scotland, etc., came in turn to feel its power. In Great Britain there were 116,000 cases, and fifty per cent. or 51,547 died. In all the hemisphere, millions. Birds died by thousands or disappeared. Fresh meat exposed in the air of Constantinople rotted in an hour, and the bright gilt vanes on mosques turned black!

The year 1832 was a memorable one; a fierce comet was in the heavens, which was by some savant expected to strike the earth, and a mysterious obscurity spread through the air, called the "Dry Fog." On June 8th, Asiatic cholera first appeared at Quebec; on June 10th, at Montreal; on June

24th, at New York; and then the pestilence invaded all Canada and this country. In Quebec, Montreal, New York and Philadelphia, 18,000 were attacked and 8,000 perished. It subsided in 1834, but was epidemic in Europe in 1833, '34, '35, '36, and '37.

In 1838, '39, a sudden and violent outbreak of the plague took off 80,000 miserable people in Bulgaria.

In 1841 cholera again desolated all Asia. Now the herds became victims to a plague-smitten air. Pleuro-pneumonia broke out in Holland in 1833, reached Belgium in 1837, England in 1841, with all northern and western Europe. It came to stay. Rinderpest in Egypt, in 1842, killed 300,000 head and raged till 1844, when it died out for want of victims. In 1843 pleuro-pneumonia first appeared in our country, among the herds of New York and New Jersey.

In 1847 ship fever, famine fever, etc., destroyed hundreds of thousands in Ireland, in Europe and America; while cholera ravaged Persia, 300 dying daily at the capital. Then it scourged again Turkey, Russia, and all Europe in turn, with more violence and mortality than in 1832, as shown in England alone, where its victims were 55,181, while choleraic bowel diseases took off 28,900 more. Along with cholera, small pox also ravaged Prussia;

but while from 1750 to 1800, of every 1,000 deaths, 96 were from small pox; so far had vaccination checked this plague that from 1800 to 1850, only 35 to every 1,000 deaths occurred by reason of it. In the London hospital, 30 of every 100 cases were fatal. This same year, 1847, "the great epidemic," as it was called, the yellow fever, prostrated 20,000 people in New Orleans, and some 3,000 perished from this plague.

Again in 1848, '49, the dreaded Asiatic cholera touched our shores. Its visitation was long and violent. It spread from the Atlantic to the Pacific, among whites and Indians, and then passed on into the West Indies, and one-half of all who were taken with it died in agony.

In 1850 an epidemic tendency was experienced in all lands. In 1853 the yellow fever broke out in New Orleans; 50,000 people fled, 30,000 were ill, and 8,000 died of it. Between 1817 and 1853 there had been 40,000 deaths in the city. From the year 1795 to 1853 inclusive, in 21 of our cities this scourge had caused the death of 63,737 persons.

In 1853 Texas fever began its havoc among the western herds, and the mortality was 60 and 70 per cent. The losses by it were immense. In 1856 came the hog cholera, an infectious plague, destroying in all cases 90 per cent. and ever since

that year it has been a continuous pestilence. The same year rinderpest destroyed of the herds of Russia, Austria, etc., 76,500 head.

The year 1856 was noted for the epidemical spread of "the children's plague," diphtheria. Two years later it appeared in Albany, where in ten months there were 2,000 cases and 180 victims. By 1860 the annual mortality in this land reached 10,000. This terrible disease possesses many characteristics of the black death, and is a modified form of it. It constantly increases in range and violence.

1859-60. Now pleuro-pneumonia destroyed 1,000 cattle in Massachusetts and its virulence in the State and in Pennsylvania, New Jersey, Maryland and Long Island was great. It destroys 95 per cent. of all the stricken beasts, and was seldom if ever curable. Here we stop. The plagues of the last three decades have been quite peculiar and remarkable, but we do not here note them.

A dreadful story, a sup of horrors! Yet true, and the half not told. The keen, prophetic eyes of Christ saw it all and foretold it in a single line. His Church waits for him "in the way of his judgments" (Isa. xxvi. 8). We have seen the pestilential rivers of death run through every national life till the present generation. And they will roll on till the end of time. With famine, pestilence, war, and intoxication putting the plowshare of

ruin through all the world, what an orb is this in which to have edenic, millennial days! How the air and sea needs the Restorer's hand, how the sad earth needs its Lord! And he is coming! Coming!

Happy day when there shall be a new heaven and a new earth, where the terrible tread of the pale steed and the hoarse sepulchral summons of the horrid horseman shall be heard no more. Who can wish that time delayed for a single hour?

Let us reflect. That must be an evil age which a loving God permits to be swept through and through with the besom of destruction. There must be cause for divine wrath on mankind to this degree. We can see but these: (1), The world lies under God's curse of man's sin and rebellion. (Gen. iii. 17.) (2), The nations forget God and serve the devil. (Psa. ix. 17.) In Bible times never a pestilence came but what sin and iniquity provoked its advent. This rule will hold good in all the years of death, since Christ on the Mount of Olives said, There shall be famine and pestilence. The remedy for all forms of the curse is our Lord's return. When our globe comes under the rule of the divine King, who has a God-given right to be its sole ruler, then, and not till then, the curse on earth, air, sea, and man, shall

be removed, and all things be made new. Pestilence proclaims "His appearing." Wesley sang:—

"War, and pestilence, and famine,
Signify the wrath to come."

And again:—

"The plague presents thy healing wings
And Nature's final hour."

All these and more, in the words of Cowper, "preach the general doom." The local judgments of God on cities and nations unmistakably assure us of the judgment seat of Christ for all mankind. Let not the Bride of Christ look for aggrandizement and kingship here—here where the whole creation groans, where starvation, plague, and all giant evils crowd the years, where there is not found one Christian nation. She is but a beacon light, a pilgrim, a stranger in the great enemy's land. She has but one sole, grand, blessed hope—Maranatha!

CHAPTER XVII.

THE GREAT EARTHQUAKE.

“And when he had opened the sixth seal, . . . there was a great earthquake.”—REV. vi. 12.

A universal crash
As if the very ribs of Nature broke
And all her dark foundations failed.

—*Anon.*

Are there special signs of our Lord's advent near at hand? Are there special tokens of the last days? Of what kind are they? Where are we to look for them? The world for more than a century has been witnessing unusual phenomena in nature. Is any of it prophetic? Has nature witnessed for the truth? Does not the Creator speak in the thunder (Psa. lxxvii. 18), flash his eye in the lightning (Job xxxvii. 3), and stamp his foot in the earthquake? (Isa. xxix. 6.) Doth not God hold the cyclone in his fist? (Prov. xxx. 4.) When a new age opened after the Deluge was it not preceded by the most terrible convulsion of nature on record? Was not the opening of the Jewish age accompanied by a manifestation of

Deity, and with volcanic action, thunder, lightning, and a quaking of the ground? (Exod. xix. 18.) And when Israel went out of bondage in Egypt, did not a nation march to the awful music of darkness, plague, and storm? When Jesus came the first time was nature silent? Was not the divine presence accompanied by a rare and unparalleled starry wonder, never by science explained (Matt. ii. 2), by solar obscuration (Luke xxiii. 45), and by earthquake (Matt. xxvii. 54)?

Can we suppose that his last advent to judge the world and change all things will be preceded and accompanied by a display of wonderful phenomena any less grand, less striking, less awful? On the contrary are we not warned of the thunder, lightning, and hail (Rev. xvi. 17-21); a mighty crash as if the ribs of nature broke (2 Pet. iii. 10), and of the unparalleled coming earthquake "such as was not since men were upon the earth?" (Rev. xvi. 18.) And before this final scene are we not foretold of earthquakes, pestilence, famines, solar obscurations, lunar marvels, star-falls, roaring seas, national distress, followed by the sign of the Son of man, who then comes in his glory? (Matt. xxiv. 29, etc.; Rev. vi. 12.) "Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the prophets" (Amos iii. 7); "And the things that are revealed belong to us

and our children." (Deut. xxix. 29.) Jesus and John were prophets. We are not. We do not prophesy. We only repeat their prophecies: we but demonstrate their fulfillment. The material in history with which to do so is most abundant. Let us candidly name and review the striking events occurring in nature which the Master has foretold, as tokens of his near approach. If we do this with a reasonable mind and a heart that looks with affection and desire towards "his appearing," we shall find our place in this age's history to be very near the end. Taking up the physical signs we have named in their Scriptural order, we propose first to say something concerning "*The great earthquake*" of Rev. vi. 12. Is this a prophecy of a real quaking of the earth? Is there a seismic convulsion in the past that answers to it? and when and where did it occur?

Will the reader please observe the following:—

1. The thread of figure and symbol appears to be broken at the sixth seal, and save some strong metaphors, we come down the chain of seals to literal events.

2. The earthquake is the first event under the sixth seal. It is catastrophic and ominous.

3. The seals are opened in numerical order. As the earthquake is under the "sixth," and there are but seven in all, its place is therefore near the end.

4. It occurs in order, soon *after* a season of martyrdoms, as described under the fifth seal. But not at the end of the season, as we see by the answer to the martyr's cry. Others were to shed their blood at the altar. The earthquake's place is therefore not far from the end of the season of great martyrdoms.

5. This time of persecution and martyrdoms without doubt lies between the establishment of the inquisition, A. D. 1200, and its extinction and the abolition of torture about A. D. 1800.

6. The earthquake occurs just *prior* to a remarkable solar obscuration—a sackcloth veiling—such as took place at the crucifixion of Christ.

7. It occurs also (and is named in such order) *prior* to the great star-falls, and not at, but before the day of God's wrath.

8. The earthquake is therefore marked and located, phenomenal and premonitory. It fills a special niche in the prophetic chain of six links. It can only have its place in a *later* link. One earthquake among many is singled out and made prophetic. It is only noticed as an awful fact—no details are given.

9. It is not styled a destructive earthquake, but a "great" one. The Greek (*megas*) denotes loud, mighty, large. Webster's first meaning of "great" is, "Large in respect to spatial quantity, solid-

ity, surface, or linear dimensions; of wide extent." It is as if the seer had written, "I saw an earthquake of marvelously wide extent." Such is the kind of earthquake we are to look for in the earth's history. We find it in the *last half* of the last century. Just such an one occurred near the end of the period of persecution we have named as lying between 1200 and 1800. We now call attention to the so-called earthquake of Lisbon, 1755, which might better be styled, "The earthquake of the world."

10. This convulsion ranks also as "great" in the classifications of science, which dividing such under three heads, calls those which convulse the globe, ruin cities, violently agitate the sea, and destroy life as "first-class" and "great." Hundreds of destructive earthquakes had previously occurred; one at least in A. D. 526, in which Antioch perished, and a greater destruction of life took place. It was great in destructiveness, but local in extent. The earthquake of 1755 was great in the primary sense of the word, great in the sense of "spatial quantity" of surface shaken. That no greater had ever occurred is evident. Expositors cannot fail to notice that nowhere in this or any other prophetic chain running down through the centuries does the pen of inspiration take special notice of any one earthquake until this one

is reached. A new era was dawning. Nature in unison with the groaning Church of God uttered a loud groan. It was responsive to the cry of the blood-stained, dying elect, "How long?" The thunder-stamp of the earthquake's feet revealed God's approval of the holy martyrs, and his indignation at their enemies.

I detail this mighty throb as follows: 1. Its centre was in the vast Atlantic Ocean, out from the coast of Spain and Portugal. Lisbon was its chief victim, but the wave stayed not for one city, —it rolled out and took in continents.

2. No great earthquake had occurred in the Spanish peninsula for a period of one hundred and fifty years. It came without warning on Lisbon. It began with an awful roar of subterranean thunder that appalled all hearts, and with the bursting of electric flames out of the earth.

3. It came Nov. 1, 1755, on the Romish idolatrous festival of All Saints' Day, when the Churches of Lisbon and every other city were crowded with superstitious and ignorant worshippers. Its greatest destructiveness was experienced by the Papal world, the authors of the previous martyrdoms.

4. Other parts of Europe were warned by shocks that for several months had been experienced. Strange and unaccountable phenomena

were seen in the more northern countries, but no destruction of life occurred there.

5. Preceding and accompanying the great shock, there were halos round the sun by day and the moon by night; water in wells and rivers would suddenly rise and fall; the land was swept by violent storms; wells of water changed their color; rats and reptiles came forth from their holes in terror; animals appeared to be filled with foreboding; all Spain and Portugal trembled violently. In England the hot well at Bristol became red as blood, and so thick and turbid that the water could not be drunk. Water in a common well turned *black as ink*, the tide of the river turned up stream, and all England, Ireland, and Scotland were in wonder. Loch Lemond, in Scotland, rose several feet and then fell again. In Bohemia the warm springs of Teplitz all at once disappeared and then furiously burst forth and overflowed the region with water *the color of ochre*. The inhabitants were "struck with awe."

6. Lisbon, having a population of 250,000 souls, was in a moment smitten. *Appleton's Encyclopedia* says, "It is believed that 60,000 persons perished in the space of *six minutes*." L. N. Thomas, a student of earthquakes, writes: "The people rushed for safety to a magnificent new quay recently erected. In a moment it sunk with all

the people (6,000) beneath the waves. Afterwards the water here was found to be a hundred fathoms deep. The ships that were fastened to the quay also went down and never rose again." Vesuvius, then in full eruption, suddenly became quiet. The earth heaved and rolled in great waves like water, with a velocity of nearly 8,000 feet in a second, and then at a rate of 2,000 feet in a second the earth-wave passed over Europe and the seas. In two hours great fires broke out, and at the end of three days Lisbon was reduced to cinders, and the city has, it is said, never recovered from the calamity. The shocks lasted a period of forty days.

7. Ruin sped on and ran riot. Colombro, Oporto, and Braga, were shattered in pieces. St. Ubes, having a population of 20,000, was swallowed up in the sea! (*Blackwood's Magazine*, July, 1844.) Malaga, in Spain, was mostly destroyed; more than half the island of Madeira was laid waste. Three thousand miles eastward in the Archipelago, so severe was the shock as to cause the utter demolition of 2,000 houses in Mytilene. Southward 1,000 miles in distance, the city of Fez, in Morocco, was one-half thrown down, and 10,000 Moors perished.

8. From Lyell we learn that the vast mountains, Arrabida, Estrella, Julio, Marvan, and Cintra, some of the largest in Portugal, were impetuously shaken from their very foundations; some opened

at their summits, split and rent in twain; they threw down avalanches of rocks into the valleys, flames issued from them, and their tops were hidden in smoke or dust. The Alps, the British Islands, the peninsula of Sweden and Norway, the coast of the Baltic, and Germany felt the throb. Iceland, well up against the pole, trembled, while the volcano Kotluggia, burst forth into a great eruption. Thus northward for 6,000 miles, was the globe agitated. For hundreds of miles the coast of Portugal was swept by a tidal wave 65 feet in height. Then the wave rolled north to Ireland, and rushed into the harbor of Kinsale, whirling about the ships and deluging the market places. On a ship forty leagues west of St. Vincent, in the Atlantic, the violent concussion threw men a foot and a half *perpendicularly up from the deck!* At Antigua, Barbadoes, and Martinique in the West Indies, full 3,000 miles westward, where the tide usually rises but several feet, it suddenly rose above twenty feet, the water being of *an inky blackness!* Lyell says that all the Great Lakes of North America were sensibly agitated, and declares that "in no part of the volcanic region of southern Europe has so tremendous an earthquake occurred in modern times." (*Geology*, p. 495.)

All testify to its vast extent. Thomas writes of it as extending "from Iceland to Maggadon, in

Morocco, and from Bohemia to the West Indies." The *Cyclopedia of History* affirms "the shock was felt nearly all over Europe, in the north part of Africa, in the Atlantic Ocean, and at the Antilles." The author styles it, "The *most terrible* earthquake that ever occurred" (p. 639). Blackwood styles it, "The most terrible earthquake on record." Mungo Ponton characterizes the disturbance as of a "*very violent* kind," and felt "*over a vast extent* of the earth's surface." (*Hist. of Earthquakes.*) Humboldt (in *Cosmos*, vol. i.) says that a portion of the earth "four times as great as Europe was *simultaneously shaken*." Ignatius Donnelly, quoting Humboldt, styles the area covered by the earthquake "VERY GREAT," while the French authors, Zurcher and Margolle, in "*Volcanoes and Earthquakes*," a work of much interest, go beyond Humboldt, and testify, "It was felt over *a vast area*, said to be *greater than four times the size of Europe*." (p. 177.)

"The earthquake which destroyed Lisbon in the year 1755," writes W. M. Higgins, Fellow of the Geological Society, "was the most violent that ever occurred in Europe, at least within the record of authentic history." (*The Earth*, p. 308.)

"In no part of the volcanic region of southern Europe has so tremendous an earthquake occurred in modern times, as that which began on the 1st

of November, 1755, at Lisbon; the area over which this convulsion extended is very remarkable," says Sir Charles Lyell. (*Geology*, p. 494, 495.)

The earth shook for three years, and before the land became quiet, 200,000 human beings perished. Surely this was what the Seer of Patmos beheld,—“A great earthquake.” If we consider that the area of Europe is 3,755,156 square miles, this sum multiplied by four is 15,020,624 square miles, and if, as asserted, the convulsed area of land and sea was “greater” than four Europes, then 20,000,000 of square miles of our globe experienced the mighty convulsion! We cannot well question this estimate. The simultaneous shock for its vast extent has no parallel in earth’s history. Why does it fail literally to fulfill the prophecy? And is not God in the earthquake? (Psa. civ. 32; Hag. ii. 6; Job ix. 6.)

And so the “*great* earthquake” passed into history, and is so known and recorded. Occurring at the right time, between the era of the Church’s most awful tribulation and the season of special solar and stellar phenomena,—transpiring in the right place, on the soil of Europe, which as all students know is the main prophetic field,—celebrated in history by the highest scientific authority,—of vaster area than any other regis-

tered by man,—this bolt, as with a cannon's boom or a bell's peal, signalized the near ending of the dark and bloody days for the elect of God, and the on-coming of the era of the open Bible, the wide-spread gospel, and the constellation of signs that herald the return of the Bridegroom. Who can doubt it?

CHAPTER XVIII.

THE MEANING OF THE WORDS.

When I, even I, Daniel, had sought for the meaning.—
DAN. viii. 15.

I hold it for a most infallible rule in the expositions of Sacred Scripture, that when a literal construction will stand, the fartherest from the letter is commonly the worst.

—*Hooker.*

Helios, the sun in the first twenty usages of the word in the New Testament—from Matthew to Revelation—in all instances denotes the solar centre, the ruling luminary in the heavens. It is only when we come to the Apocalypse that we find it used as a symbol, and even there such instances are rarer than is commonly supposed. In each case when found in the writings of the four evangelists (twelve times) the word *helios* means the literal sun. There is no cause to use the term in a typical sense. The same rule of interpretation is demanded when the moon, the stars, and the heavens are spoken of. They, too, are also as lit-

eral in our Lord's prophecy as are the sea-waves, the earth, and the men.

The moon [*selēnē*]* nine times named in the New Testament is without question only used by our Lord in its primitive and literal sense, as denoting the earth's satellite. The stars [*astēr*] used ten times by Christ and the writers of the epistles, mean the shining or luminous bodies seen in the sky, whether large or small: comets, bolides, and meteors alike being called stars. The heaven [*ouranos*] or heavens, spoken of hundreds of times, must in the discourse of the Master refer specially to the vast expanse above us. It includes the heaven out of which the stars fall. It includes the heavens in which are seen the sun, and moon. It includes the heaven where the powers or forces exist that are to be shaken.

Our Lord's great prophecy is strictly historical and literally true. He is to be interpreted in the literal sense. No other sense is authorized; no other called for, since true solar and lunar obscuration, visible to the eyes of men, and strangely unaccountable from a scientific standpoint have occurred. Real stars in their kind have been seen falling down out of the real heavens. The seas, earth's mighty oceans have been unusually tossed by earthquakes and aerial forces. A real loosening of the supposed stability and immutability of

the great central and starry orbs which govern the system will yet become apparent to the world of men, and cause alarm in human breasts, and when all these shall transpire as foretold, and in Heaven's order, the Son of man is announced to display his own august *sign* on or in the heaven [*ouranos*], or blue expanse, and the age's end arrive amidst the shouts of the saints, and the wailing of the evil doers, as they "see the Son of man coming in the clouds of heaven with power and great glory."

These signs in their kind may occur in successive groups, for "There shall be signs (plural) in the sun." (Luke xxi. 25.) When it reads "The sun shall be darkened" (Matt. xxiv. 29), there is named but one kind of solar sign, *viz.*, darkening. But as there were to be solar "signs," we must look for a series or group of sun-darkenings. And the language does not preclude other signs in the sun besides the darkenings. Thus also with the moon. It is an inferior orb, utterly dependent on the sun for light; hence, whenever the light of the solar orb is shut off, the moon, to human eyes, becomes bankrupt, and shines not. In like manner, as there were to occur signs (plural) in the stars, and the only stellar sign named is their falling, there may be successive showers of stars, or groups of star-falls. Thus, too, the powers of heaven may include more than one power, and the sea roaring refer to

more than a single ocean at a single time: there may be repeated agitations. As the creation is said to groan, so the sea is said to roar: the dismal utterances are audible and loud.

It is also to be observed that sun-darkening is only to be regarded as ominous at a specified and defined time, referred to as occurring immediately after the shortened tribulation. At no time previous to, or during the elect's agony was it to be so regarded. We are not to suppose that these physical phenomena were to be new and unheard of things. On the contrary they have often occurred, dark days have frightened mankind, groups of stars may have been seen to fall in numbers as history asserts. But never until a plainly specified season, so marked, so environed as to be unmistakable, were celestial phenomena divinely chosen to be *the* signs of the last advent near. When the Church had emerged from her baptism of blood, such, occurring in a marked order, were to be clothed with a special significance,—they were to be ominous. They were to speak as never before.

If we seek for illustrations of the divine method, even so rainbows were in the world before the great Deluge, but never until after the Deluge was the bow on the cloud made a special sign. (Gen. ix. 12–16.) So bread and wine were in the world,

common things everywhere in use for four thousand years, but never until after Christ came were these made to be signs and symbols in a special sense, or clothed with extra significance and power. Just before his death he made the common things to be uncommon at special seasons, consecrating these to be sacred and solemn tokens for all the years of time. Just so we must interpret and understand the successive celestial and terrestrial wonders to occur on the cessation of the tribulation. Now sun-darkenings, solar turbulence, lunar obscurations, star-showers and ocean tossings, were clothed with a new significance and authority, and became the heralds of his coming.

Shall we look for a perpetual darkening of the sun as a sign? I reply, neither reason, science nor Scripture, compel us to believe that the predicted solar observation must be perpetual. Hence the poet's conception when he sings:

“Sun and moon are both confounded,
Darkened into endless night”—

is all unwarranted, both from analogy and prophecy, and Byron's dream of the sun blotted from the heavens was but a dream, or a wild fancy. It was when influenced by the unscriptural fears of modern atheistical science that Dr. L. T. Townsend

says, in his lecture on the "End of the World," "The sun, moon, and stars will be blotted out, to appear in some other form of existence." The belief is without divine warrant. The sun was darkened over all Egypt in Moses' day, and then shone again. It was darkened on the day of Christ's crucifixion over Palestine, and then shone again. A darkened sun is alluded to in the following places: Eccl. xii. 2, 3; Isa. v. 30, also xiii. 10; Joel iii. 15; Ezek. xxx. 18; Rev. viii. 12 and ix. 2. In each case the cause of the darkening was not in the body of the sun, but in the aerial heavens, or perhaps in the looker on. Some dense vapor overspread Egypt (Exod. x. 21-23); a black cloud, divinely sent, overspread Jerusalem and the Orient. (Mark xv. 33.) Joel describes a darkened sun caused by a cloud of locusts (iii. 15); and John sets forth such an event by reason of smoke from the abyss. (Rev. ix. 2.) In Ecclesiastes the loss of eyesight, by reason of old age, is said to darken the sun. (Chap. xii. 2.) Such language is to be interpreted relative to the beholder, rather than of the solar orb. It is a phenomenon relating to man, and the solar orb, untouched, is dark only in appearance. Its light is simply intercepted.

Accordingly, when an obscurity so marked as to call perpetual attention, so mysterious as to baffle even science, so striking as to impress human

memories for a century, should occur once, twice, or thrice, right after the ages of martyrdom, it was to be recognized as the foretold sign.* It need not be universal any more than was the darkness over Egypt and Palestine on two historic and notable occasions. Indeed it is worth our notice that the language of the Bible, in describing the predicted solar sign, is no stronger than that describing the awful hour of the Saviour's death—only the tense is changed, the phrase, shall be darkened, substituted for the words, the sun was darkened; one being prophecy, and the other history. The Greek term, rendered darkened, is nowhere used in the New Testament to express the obliteration of all sunlight forever. On the contrary, while the holy city in eternity may not need the sun's light (Rev. xxi. 23), that bright orb being confounded and superceded in the divine metropolis, by the superior glory of its Maker (Isa. xxiv. 23), yet certain other Scriptures very clearly convey the thought that the sun and moon will continue to measure off years and months, weeks and days in the ages to come, and their existence is contemporary with the eternity of the reign of Christ on the throne of the restored world.

* In 1885, a woman still living in the United States, could remember the Dark Day, May 19, 1780.

This view brings us to consider the special signs in the sun, and moon, in a reasonable light, yet robs them of none of their awe-inspiring significance. And inasmuch as the days of the great tribulation are long since passed, the Church of Jesus who waits for God's son from heaven should come at once to the solution of the question, Have we beheld his signs?

Were these varied signs all to be witnessed in one hour, or one day? So some expositors thoughtlessly imagine. But we must dissent. Evidently the Master's description stretches them over generations of men, and years, and decades of time on earth. Each sign of a kind is named and located by itself. Each occurs in a different place. Each is named separately and in order. And the inference from the parable of the fig tree strongly suggests a lapse of time between the first and last sign. The order of nature's working in the Spring is progressive. The tender branch is the beginning of the signs. (Matt. xxiv. 32.) It is the first sign. But the fig tree puts not forth all its leaves in an hour, or a day. So in like manner were the signs to cover an extended season. Summer is his advent, but summer comes on, not all at once, but apace and slowly. As Noah through many years heralded the on coming of the flood, so the faithful servant watching for

the signs will all through the years of waiting subsequent to the going forth to meet the Bridegroom, herald his coming to all the nations.

This view is strengthened when we read our Lord's own account of the sure coming on of the last signs: "When ye [the Church] see these things *begin* to come to pass" (Luke xxi. 28), as compared with, "When ye see *all* these things." (Matt. xxiv. 33.) The beginning and the total are not to be crowded and jumbled together. Nature has her tree-budding, and full leaf season, each in its time. And there is described a definite beginning of a succession of signs, and an obvious ending when all the signs shall have been witnessed. Time elapses between the beginning and the complete fulfillment; the beginning is the signal for the weary Church to raise up the bowed form, and lift up the drooping head (Luke xxi. 28); the accomplishment of "all" the signs is the sure token that "*He* is near, even at the doors." (Matt. xxiv. 33.) For these good reasons, and because the Church came out from her season of tribulation full a century ago, and the first sign was to be no tardy, but rather an immediately occurring event, we are forced to conclude that the signs were to extend along down the age for a period of more than a hundred years. And the nature of the signs and great historical facts well

assist our judgment on this question, so momentous and interesting to all.

Will the signs be witnessed by all, and convincing to all? By no means; else how could there be re-enacted on earth during the last solemn century the old evil days of Lot and Noah? (Matt. xxiv. 37.) How can there be "scoffers," and "evil servants," and "drunken" men, and "foolish virgins," all unready for the Great Day? But to the Church "not in darkness" (2 Thess. v.) the signs are intended to be convincing. The sight of them prompts her to herald them to all men, and thenceforth to walk forward to her glorious destiny with uplifted head and watchful, expectant eyes. She is not bidden to guess, or conjecture, or imagine, or dream of impending redemption; on the contrary, the Lord commands her to KNOW the advent is near. Actual, certain knowledge is enjoined. It animates, it enlivens, it girds her with new courage, and divine strength. To refuse to "look up" and to "know" is to disregard the divine command. To pay no heed to all the Bridegroom's own tokens and forewarnings, sent in love, is to exhibit affections set on an evil world, with whom such servants will keep company. (Matt. xxiv. 48.) Heart whispers that my Lord delays his coming, are so many open wishes that he may not come. On the other hand,

the wise virgins "know" he is coming, is at hand, is at the doors. They wait after going forth; they watch, they are "ready." To wait, to work, and to watch, is the Church's latest duty. For behind her is the long path of blood, the baptism of fire; all about her the wide spread gospel, and the constellation of signs; while before her is the Bridegroom's coming, and the eternal kingdom of God. (Luke xxi. 31.)

CHAPTER · XIX.

DARKENING OF THE SUN.

The sun shall be darkened.—MATT. xxiv. 29.

In the sun, and moon, and stars,
Signs and wonders there shall be.

—*Bishop Reginald Heber, 1827.*

A pall is on the earth — the screaming birds
To covert speed ;
Bewildered and aghast the bellowing herds
Rush o'er the mead ;
While men, pale shadows in the ghastly gloom,
Seem spectral forms just risen from the tomb.

—*Anon.*

Let us now consider the main line of the special signs. Having exhibited the features of a mighty earthquake that affected fully *one-half* of the surface of the globe on Nov. 1st, 1755, and compared it in order, nature and time with the one predicted to occur under the sixth seal (Rev. vi. 12), we now call attention to the following facts and statements, *viz.:*

1. Following the earthquake there are named in order solar, lunar, stellar signs, and aerial convulsion with marked phenomena.

2. These are similarly grouped together in Matt. xxiv., Mark xiii., and Luke xxi., in the prophecy of our Lord.

3. They are given in answer to the questions of the disciples, "What shall be the sign of thy coming, and of the end of the age [*aiōnos*]?" (Vs. 3, of Matt. xxiv.)

4. Luke names solar signs, but gives no detail of kind. Matthew, Mark and John (in Rev.) foretell a darkening, a sackcloth veiling, but name no cause.

5. The darkening, like that at the time of the crucifixion (Luke xxiii. 45) is without doubt to be understood as only temporary, and not an eternal obliteration of sunlight.

6. No place or country is named where the obscuration was to occur and be put on record by witnesses. The crucifixion darkness, set forth in language very similar, is supposed to have been confined to Palestine and its vicinity, where the Church existed, and recorded its occurrence.

7. While the darkness of the solar sign is not located in place, it is fixed in time: it is limited to a period between a great tribulation on the Church, causing a season of martyrdoms, and a grand fall of stars to the earth. Its place in time is after one, and before the other.

8. The thread of symbol and figure being broken

at the sixth seal, and a literal fulfillment clearly possible, these celestial signals, in harmony with our Lord's prophecy in Matt. xxiv. 29, are not to be interpreted figuratively.

9. Within the limits of the decade located between the years 1780-'90, there occurred solar phenomena sufficiently marked, striking and celebrated to meet all the requirements of the prediction.

It is admitted that temporary and local withholding of solar light has occurred at various times during the centuries previous to this special decade. The curious reader may find a full account of these made by the writer of this volume, and published in the supplement to the *Boston Journal*, Sept. 17th, 1881. But of all that have occurred previous to the last century we moderns have few or no details. Only the bare fact of unusual darkness is stated, and often by obscure writers. Of what use to exhibit the crucifixion darkness to the people of Central Asia? Of what significance could a darkened sun be to the wild tribes of Central Africa? The first occurred at a vast center where it was needed to show the divine displeasure,—the second occurred in 1780-'90 over the civilized centers of the world. Could any such obscuration, happening where the Church could procure no authentic account, be invested with authority or clothed with significance? The "signs" of his coming must be

open, well known, visible to Christendom, and impressive if not mysterious. And they must occur "*after*" the "Dark Ages," "*after*" the chief reign of the inquisition, "*after*" the bloodiest centuries Christ's Church ever knew or shall know. (Matt. xxiv. 21.)

The predicted time of the occurrence of a group of unusual phenomena as "signs," is localized and defined. It is at the ending of the sanguine and distressful days. Then, and not till then, were the King's outriders to be seen. The long days of deadly sorrow were to be shortened. The Reformation accomplished this "for the elect's sake." A tidal wave of purer faith rolled over Europe. The powers threw off the domineering influence of Rome. The middle of the eighteenth century saw torture for opinion's sake dying away. The Papacy felt the judgments of God. Later on, her right arm—France—was paralyzed; the man of sin was disgraced and depressed, liberty spread her wings, Protestantism rose into strength; the long, sad days of martyrdom ended. The year 1759 was the last date for imprisonment for religion in France. Parliament condemned the Jesuits in 1762. The last arrest and warning of a Protestant minister took place in 1773. The year 1781 saw the last public *Auto-da-fe*, and in that very decade the series of celestial signs began. History makes a

close relation between the ended tribulation and the solar signals. And, singular to record, since 1780-'90, no extraordinary or protracted periods of solar or lunar obscurations have occurred in all the earth.

Of the group of two occurring in the years 1780, 1783, we notice first the dark day in New England, May 19th, 1780, conspicuous in America, unapproachable in its kind, most fully narrated in credible history, most circumstantially detailed by reliable English-speaking witnesses, longest remembered and most lasting in its solemn impression on the minds of men. The mysterious darkness came on the land without previous warning, continuing most of the day and extending into the following night. Its sudden advent created great fear. The light at mid-day was far less than moonlight, the obscurity being so great that persons in a room with three windows opening towards the south could not see to read ordinary print or distinguish one person from another, and the night was dark in proportion. The darkness prevailed with greater or less intensity over an area of 320,000 square miles, and was witnessed with trembling and awe by a population embracing some 700,000 souls. At no time previously had any Christian writer beheld such a sight, or commented upon it as a sign of the age's end. Luther in a sermon on

these signs makes no mention of a solar obscuration as having been seen. And for near three centuries after Luther no writer pointed out a dark day, or set it down as ominous. But now holy men said, "It is his signal; he is not far away." "It is one of the prodigies foretold in Matt. xxiv. 29," wrote Rev. Elam Potter, in 1780. "We have seen wonderful and alarming darkness in the sun and moon," wrote Rev. J. Spaulding, in 1796; and in the first religious newspaper in America, its editor, Rev. E. Smith, in 1808, expressed his conviction that the famous "Dark Day" was the foretold sign of the nearing end. Its mysteriousness clothed it with awe and solemnity. The day is still a mystery; its cause unknown. We quote:

Rev. Edward Bass, D. D., First Episcopal Bishop of Vermont, who in his "diary" (at Newburyport, Mass.,) under date May 19th, 1780, wrote: "This day is most remarkable in the memory of man for darkness. To pretend fully and clearly to account for it, argues perhaps too great confidence."

Judge Samuel Tenney, LL. D., wrote to the Historical Society in 1785, "Several gentlemen of literary ability have endeavored to solve the phenomenon; yet I believe you will agree with me, that no satisfactory solution has yet appeared."

Noah Webster, LL. D., in the *New Haven Herald*, 1843, said, "I stood and viewed the

phenomenon. No satisfactory cause has been assigned."

Judge R. M. Devins, in *Our First Century*, says: "It was a wonderful dark day," and one of "perpetual interest," and that it stands "almost if not altogether alone, as the most mysterious, and as yet unexplained, phenomenon of its kind in nature's diversified events during the last century."

Later, and as a final testimony, the astronomer Herschel, is quoted in *St. Nicholas* as writing: "The dark day in northern America was one of those wonderful phenomena in nature which will always be read of with interest; but which philosophy is at a loss to explain."

Mysterious—unexplained, solemn! But interpreted in the light of our Lord's great prophecy, how plain, how full of thrilling interest, how pregnant with hope for the waiting Church!

Three years later and Europe with its teeming millions went under as mysterious a cloud, which, though not so dense, yet continued longer and awoke a wonder and fear that was widely felt. A haze, for which no known cause was then assigned, (though in subsequent years it has been supposed by some to have been volcanic dust), spread through the entire breadth of the atmosphere over all the continent far into Asia. It appeared in Denmark, May 29th, reached France, June 14th;

Italy, June 16th; Norway, June 22nd; Austria and Switzerland, June 23d; Sweden, June 24th; and Russia June 25th. By the close of the month it had overspread like a pall all Syria, and on July 18th, had penetrated the heart of Asia to the Altai Mountains. The obscurity prevailed a greater portion of the summer, imparting to the sun an unnatural color of a dull, rusty red, and causing both the days and nights to wear a weird and gloomy aspect. The atmosphere was highly electric and nature was greatly convulsed.

Rev. W. R. Andrews, in the *London Times*, June 8th, 1883, quotes as follows: "Gilbert White writes in the year 1783, in a letter published in his *Natural History of Selborne*, (Eng.), 'The summer of 1783 was an alarming and portentous one, and full of horrible phenomena; for besides the alarming meteors and tremendous thunder storms that affrighted and distressed England, the peculiar haze, or smoky fog, that prevailed for many weeks in this island, and every part of Europe, and even beyond its limits was a most extraordinary appearance, unlike anything known within the memory of man.

"The sun at noon looked as black as a clouded moon, and shed a ferruginous* light on the ground

* Resembling iron rust in appearance or color: brownish red or yellowish red.

and floors of rooms, but was particularly lurid and blood-colored at rising and setting. The country people began to look with a superstitious awe at the red, lowering aspect of the sun, and indeed there was reason for the most enlightened persons to be apprehensive."

John Ruskin, who quotes the foregoing letter (in his *Plague Storms*, p. 97) says, "The fog of 1783 made the sun dark with iron-colored rays."

Milner, in his *Physical Phenomena*, p. 68, says: "The gloom extended out from Europe southward into Africa, and westward into North America." "The sun," he says, "rose and set without its rays even in a cloudless sky; and the moon, high in heaven, had the color of heated brick."

Says the *Penny Magazine*, Dec. 17th, 1836: "It was a remarkable and portentous kind of a year."

All authorities declare the strange obscuration caused "*universal consternation*."

In his volume, *Ten Thousand Wonderful Things*, p. 414, Mr. E. King testifies: "It produced much fear that the end of all things was at hand."

Dr. N. Webster in his valuable *History of Pestilences*, vol. ii., p. 274, testifies to the general fear. As it was in America on the occurrence of the "dark day," so the Churches in Europe were crowded with alarmed multitudes supplicating mercy of heaven. Prof. Le Land, the astronomer

of France, attempted to quiet the popular fear by ascribing the darkened heavens to exhalations arising out of the earth; but both Webster and Humboldt (*Cosmos* iv., p. 75) reject this solution of the mysterious obscurity. Protestant England shared in the alarm it occasioned; and the poet Cowper sang that all the elements "preached the general doom." It was to this unaccountable obscuration of light that he refers in his *Task*:—

"Nature seems with dim and sickly eye
To wait the close of all."

Dr. Benjamin Franklin ascribed the darkness to vapor from Hecla—or perhaps a huge meteor passing through earth's atmosphere caused it. Arago supposed the earth to have passed through the tail of a comet. The interested student of divine prophecies will note here that our Lord in foretelling these things says nothing about causes, but only names results and facts. Were science to find a secondary cause for the two periods of sun-darkening here named, it would not change their ominous character. The darkening of the sun and moon are not expected to be supernatural. On the contrary they are simply marvels in nature and yet tokens of His coming. The Royal Society of England was called upon by writers in the public press to explain the phenomenal darkness of 1780, but this learned body did not attempt the task.

And the explanations made of the strange obscurity of 1783 is but a jumble of adverse opinions. Drs. Bass, Tenney, Webster, Judge Devins, and astronomer Herschel are right in putting these among the mysteries of God. Divine prophecy makes all clear and the Church of Christ in the light of the fulfillment of his tokens knows where she is in the path to the kingdom.

The immediate cause was evidently cosmic, cometic, and celestial. But while New England admitted a secondary cause, her Christian people sharing the feeling of the devout and philosophic Stearns, imputed the flinging of this black shadow like a funeral pall over the land inhabited by nearly one-third of the people of the United Colonies, to the direct interposition of the God of the Universe, who, Himself, by means unknown to mortals, darkened both the sun and the moon, both the day and the night as a token of his indignation against every prevailing iniquity and an omen of a future day of wrath. The Lord would appear!

It made no difference that it was not supernatural, or that secondary causes had produced the results witnessed. The effect only was sought for. The sacred Scriptures had announced a darkening of the sun and moon, and these phenomena had been exhibited before their eyes—locally,

to be sure—but so were all physical and moral signs. The gravest minds reverently went behind all secondary cause, and declared the darkness was the immediate hand of God. The ministry insisted that it was a divine arrangement of Nature, and in the spirit of the sacred Hebrew writers, who ascribe all remarkable and unaccountable acts of the natural world to the working out of the vast designs of the Infinite, said, “This is the Lord’s doings, and it is marvelous in our eyes.” In more modern times men would doubtless have said, “Oh, it is but a temporary obscuration of the light by a cloud of exhaled vapor, or by terrestrial contact with cosmic particles, and nothing more.” Few minds in these times of irreverence of God and contempt of revelation would see Jehovah’s hand in the mysterious cloud. Not so with our fathers. They saw in the strange sun-darkening shroud a sure celestial token of the approaching consummation, and so proclaimed it in all ways. The impression was most profound, and was not effaced during all that century. The view was reiterated seventeen years later by the Orthodox Joshua Spaulding, in the pulpit of the Tabernacle, at Salem, Mass., and was endorsed in the first religious newspaper published in this country, at Portsmouth, N. H., 1808. Indeed it was opposed by none.

To-day nearly the entire body of Adventists in the United States and Dominion sustain the views of the New England Christians of the last century, as to the significance of the darkness of May 19th, 1780. The conviction is of nearing judgment.

CHAPTER XX.

WITHHOLDING THE SUNLIGHT.

The sun shall be darkened.—MATT. xxiv. 29.

'Twas on a May day of the far old year
Seventeen hundred eighty that there fell
Over the bloom and sweet life of the spring,
Over the fresh earth and the heaven of noon,
A horror of great darkness, like the night
In day of which the Norland sages tell—
The Twilight of the Gods. The low-hung sky
Was black with ominous clouds, save where its rim
Was fringed with a dull glow like that which climbs
The crater's sides from the red hell below.
Birds ceased to sing, and all the barn-yard fowls
Roosted; the cattle at the pasture bars
Low'd and look'd homeward; bats on leathern wings
Flitted abroad; the sounds of labor died;
Men prayed, and women wept; all ears grew sharp
To hear the doom-blast of the trumpet shatter
The black sky, that the dreadful face of Christ
Might look from the rent clouds, not as He looked
A loving guest at Bethany, but stern
As justice and inexorable as law.

—*J. G. Whittier.*

"On the 19th of May, 1780, occurred a day of singular darkness in New England, and it was perceived as far south as New Jersey. The heavens were obscured with a vapor or cloud of a yellow color or faint red. The cloud passed over Con-

necticut about the hours of nine and ten and continued until after twelve. In the greatest obscurity a candle was necessary to enable persons to read. Candles were lighted in many houses; the birds were silent and disappeared, and the fowls retired to roost. A very general opinion prevailed that the day of judgment was at hand." (Webster's *Hist. of Epidemics*, vol. i., p. 267.)

"The legislature of Connecticut was in session at Hartford; and being unable to transact business, adjourned. A motion of adjournment was before the council: but when the opinion of Col. Davenport of Stamford, was requested, he replied, 'I am against the adjournment; the day of judgment is either at hand or it is not. If it is not, there is no cause for adjournment; if it is, I wish to be found in the line of my duty. I wish, therefore, that candles may be brought.'" (President Dwight's *Historical Collections of Conn.*)

"An extraordinary phenomenon! In most parts of the country it was so dark in the daytime that people could not tell the hour by either watch or clock; nor dine, nor manage their domestic business without the light of candles. The birds having sung their evening songs, disappeared and were silent; pigeons and fowls retired to roost; the cocks crowed as at daybreak, objects could not be distinguished but at a very little distance, and

everything bore the appearance and gloom of night. The extent of this darkness was extraordinary." (Dr. Gordon's *Hist. Revolution*, vol. iii., p. 56, 1789.)

"But especially I mention that wonderful darkness on the 19th of May. Then, as in our text, 'The sun was darkened;' such a darkness as probably was never known before since the crucifixion of our Lord. People left their work in the field and in the house. Travellers stopped; schools broke up at eleven o'clock, and the fires shone as in the night. Some people were in a sort of dismay, and thought the day of judgment was drawing on. A great part of the following night also was singularly dark. The moon, though in the full, gave no light, as in our text." (*A Sermon on Matt. xxiv. 29, 30*, by Rev. Elam Potter, at Enfield, Conn., on May 28th, 1780.)

"The late wonderful and unusual darkness struck the inhabitants of this State (Mass.) with horror and amazement, and filled them with alarming apprehensions. The very brutes seemed greatly agitated. If so, could a thinking being sit unmoved while he beheld the sun veiled in darkness at noonday, nature dressed in mourning attire, the earth enveloped in darkness, the husbandmen returning from their fields in great surprise, the midnight sentinels crowing in answer to each other, the night-birds singing their dreary notes, and the

beasts gazing in wild consternation? Every countenance seemed to gather blackness, and a dismal gloom, filling the beholder with fear and astonishment, all waiting with much anxiety for some great event. In fine, the darkness was such as neither we, nor our fathers, ever saw equaled. It is the Lord's doings, and it is marvelous in our eyes." *An Essay*, by John Kennedy, a farmer.)

"The darkness was continued through the day, and the night until near morning was as unusually dark as the day." (*Gage's Hist. of Rowley, Mass.*)

"I well remember that the gentleman of the house read the following Scripture by candle light to his numerous family: 'The sun shall be turned into darkness, and the moon into blood, before the great and notable day of the Lord come.' (Joel ii. 31.) The darkness was so great in the night-time that Dr. Blackington, who resided near the northeast of Rehoboth, who had occasion to be out among his sick patients that night, said that he could not see his white pocket-handkerchief placed before his eyes. The darkness was so thick that it could be felt." (*Hon. Mr. Wheeler, in the Subaltern, Providence, 1780.*)

"The alarm produced by this unusual aspect of the heavens was very great; and tradition has preserved many anecdotes of terror." (*Portsmouth Journal, May 20th, 1780.*)

"I stood and viewed the phenomenon, but had not any fear that the world was coming to an end." (N. Webster, LL.D., *New Haven Herald*, 1843.)

"For my part I really consider the darkness as one of the prodigies foretold in Matt. xxiv. 29, and designed for our admonition and warning." (Rev. Elam Potter, M. A., also an eye-witness.)

"I was twelve miles from Providence, R. I., in the eighth year of my age, assisting R. Sheldon to plow. At ten A. M., we could not see far. We had to leave off plowing and go home. It was very thick and dark before twelve o'clock and after that it looked frightful." (Martin Page, in *Providence Journal*, 1863.)

"Near one o'clock it became so dark that the inhabitants were obliged to quit their business. Such a phenomenon was never before seen here by the oldest person." (*Boston Gazette*, May 22d, 1780.)

"It is not recollected from history that a darkness of equal intenseness and duration has ever happened in any parts of the world, except that at the crucifixion of our blessed Saviour. It is to be desired that curious and philosophical gentlemen would favor the public with a solution of this phenomenon." (Newport, R. I., Correspondent.)

"The greatest darkness was equal to what is commonly called *candle-lighting* in the evening. The appearance was indeed uncommon, and the

cause unknown." (*Connecticut Journal*, New Haven, May 22nd, 1870.)

"It was the judgment of many that about twelve o'clock the daylight was no greater, if so great, as bright moonlight, which by calculation has been found to be 90,000 times less than that of a clear, sunshiny day." (*Massachusetts Spy*, May 25th, 1780.)

"I have seen a very sensible captain of a vessel who was that morning about forty leagues southeast from Boston. Between one and two o'clock P. M., he was obliged to light a large candle to steer by." (*Independent Chronicle*, Boston, June 15th, 1780.)

"The darkness appears to have extended all over the New England States. It was observed as far northeast as Falmouth,—now Portland, Me.; to the westward it extended to the farthest parts of Connecticut, and to Albany, N. Y.; to the south all along the sea-coast, and north as far as our settlements extended." (Prof. S. Williams, of Cambridge, Mass., in *Memoirs of the Academy of Arts and Sciences*, 1785.)

"In the month of May, 1780, there was a very terrific dark day when all faces seemed to gather blackness, and the people were filled with fear. There was great distress in the village where Edward Lee lived; men's hearts failed them for fear that the judgment day was at hand; and the

neighbors all flocked around the holy man, for his lamp was trimmed and shining brighter than ever amidst the unnatural darkness. Happy and joyful in God, he pointed them to their only refuge from the wrath to come, and spent the gloomy hours in earnest prayer for the distressed multitude." (Tract, No. 379 of American Tract Society. *Life of Edward Lee, of Mass.*)

In the *Diary*, of Mrs. Abigail Bayley, at Newburyport, Mass., she says: "The noon was uncommonly dark; a solemn stillness reigned all around; I felt alarmed, rose, and went down-stairs. Mrs. Coombs, with anxious countenance asked if I had noticed the strange appearance of the sky? She opened the door, and surprise fell upon us. All nature seemed hushed, as though Jehovah was about to make himself known by some mighty act. Every eye was turned upward; every one inquiring, What is going to take place? Some asked, Is the judgment day approaching? The bells rung for meeting; the sailors poured into the house and filled it. Mr. Spring, (Rev. S. Spring, pastor at the North Church in N.) standing in his place, cried: 'Oh, earth, earth, earth, hear the word of the Lord!' (Jer. xxii. 29.) In speaking he excelled himself; the congregation was motionless." (Morton's *Life of Mrs. A. Bayley*, p.39, 1849.)

"During the whole time a sickly, melancholy

gloom overcast the face of nature. Nor was the darkness of the night less uncommon and terrifying than that of the day, for notwithstanding there was almost a full moon, no object was discernible but by the help of some artificial light; which seen from the neighboring houses and other places at a distance appeared through a kind of Egyptian darkness which seemed almost impervious to its rays. This unusual phenomenon excited the fears and apprehensions of many people." (*Mass. Spy*, Correspondence, 1780.)

"Viator," on May 27th, 1780, writes from Rev. M. Cutter's house at Ipswich, of observations made there by several gentlemen of liberal education, thus: "At eleven o'clock the darkness was such as to demand our attention. At half-past eleven, in a room with three windows, twenty-four panes each, all opening towards the southeast and south, large print could not be read by persons with good eyes. About twelve o'clock the windows being still open, a candle cast a shade so well defined on the wall as that *profiles* were taken with as much ease as they could have been in the night. At one o'clock the darkness was greater than it had been any time before. In the evening (at Salem) perhaps it was never darker since the children of Israel left the house of bondage." (*Boston Gazette*, May 29th, 1780.)

“At Groton, (Mass.) at half-past eleven the darkness was so great in the meeting-house, where a court was then sitting, that it was difficult to distinguish countenances at the smallest distance. At eight in the evening the darkness was so great as to render travelling impracticable.” (“Peripatetic,” in the *Ind. Chronicle*, June 1st, 1780.)

“Various have been the sentiments of people concerning the designs of Providence in spreading this unusual darkness over us. Some suppose it portentous of the last scene. I wish it might have a good effect upon the minds of the wicked and that they may be excited to prepare for that solemn day.” (S. Curwen, in *Ind. Chronicle*, Boston, June 6th, 1780.)

“Mr. Temple said it seemed as if a veil was drawn over them. The night resembled the darkness of Egypt which might be felt. It was so intense that many persons in Boston and the country were bewildered in going from house to house where they were intimately acquainted. It extended to the Hudson River and to Lake Champlain. I wish you would consult that learned body, the Royal Society, upon this *lusus naturæ*, and let me know the result, for I do not believe all the wise men of Boston will be able to explain it.” (*London Letter*, 1780.)

“A very extraordinary phenomenon! In short, it

was midnight darkness at noon. Almost every one who happened to be out in the evening got lost in going home. Dr. Caleb G. Adams, of Exeter, N. H., in May 27th, 1780, wrote: The causes of these phenomena are unknown. They certainly were not the result of eclipses." (R. Sears, *Guide to Knowledge*.)

"A solemn gloom of unusual darkness before ten o'clock,—a still darker cloud rolling under the sable curtain from north and west before eleven o'clock excluded the light so that none could see to read or write in the House, even at either window, or distinguish persons at a small distance, or perceive any distinction of dress in the circle of attendants; wherefore at eleven o'clock adjourned the House till two in the afternoon." (*Journal of the Connecticut House of Representatives*, Friday, May 19th, 1780.)

"The night was the perfect blackness of darkness. Not the faintest outline of any object could be discerned against the sky. A light would penetrate it but a little way and then seem to disclose but a solid wall of blackness around." (*Cape Ann Advertiser*.)

"Every one believed that the most dreadful thing he could imagine was about to happen, and nearly every one began to pray aloud. They read and prayed the whole day through." (*Young Folk's Magazine*.)

"A most unaccountable darkening of the whole visible heavens and atmosphere in New England, which brought intense alarm and distress to multitudes of minds, as well as dismay to the brute creation." (*Our First Century*. By R. M. Devens, p. 89.)

"This strange darkness covered all the country from Northern Canada to Pennsylvania, and from Nova Scotia to Lake Champlain, besides hundreds of miles out to sea; and at night totally blotting out the stars." (*Boston Journal*.)

"A tract of land and sea 800 miles in length and 400 miles in breadth, embracing an area of 320,000 square miles was known to be covered by the cloud, and so far as can be ascertained a population of 700,000 souls sat for a portion of the day and night in a gloom more or less profound and inexplicable." (*Boston Journal*, June 14th, 1871.)

Surely we can say, "This is that which hath been spoken by the prophet" (Acts ii. 16) of God, our Lord Jesus Christ, who declared "The sun shall be darkened, and the moon shall not give her light." (Matt. xxiv. 29.) What need have we of further witnesses? The Church should obey her Captain's orders and "LOOK UP!"

We who have studied these things long and soberly are candidly compelled to view the European earthquake of 1755, and the mysterious and

sun-obscuring veils thrown over earth's skies in 1780 and 1783, as the accomplishment of Rev. vi. 12 and Matt. xxiv. 29.

The wonderful but glad series begins here. Luther wrote: "Christ predicts these signs for the consolation of his Christians to the intent they may expect his coming with a gladly waiting and happy mind." We have now seen the beginning of them. And the consoling, commanding words of the Head of the Church to all believers is: "And when these things *begin* to come to pass, THEN look up, and lift up your heads; for your REDEMPTION draweth *nigh!*" "'Tis time we all awake."

CHAPTER XXI.

THE MOON'S LIGHT WITHHELD.

The moon shall not give her light.—MATT. xxiv. 29.
And the moon became as blood.—REV. vi. 12.

The moon,
Swaggered in midst of heaven grew black
And dark ; unclouded, uneclipsed.

—*Rev. Robert Pollok.*

The moon, a small attendant or satellite of the earth, is evidently the subject of these prophecies. We can scarcely group the three phases into one : Luke records the foretold lunar signs, but does not name their kind. Matthew names a withholding of the moon's natural light by some unnamed obscuration. John sees a bloody or red hue visible on the moon's face,—whether a single phenomenon or like the earthquake repeated, we are not told. But inasmuch as we have found the solar obscurations repeated, so, too, these dark and also blood-red hues of the moon may be repeated, but still marked and fixed in time as occurring *after* the “elect's” longest, bloodiest, hardest trial with the

persecuting world-powers. The moon being the "great luminary" of night (Gen. i. 16), it is at night that we must seek for her visible signs. As her light is supposed to be borrowed from the sun, were the sun's rays at any time obscured by a dense aerial medium, the moon would as a consequence be thrown into a shadow. Were the air to be thickly filled with any vapor, dust, or cometic material obstructing the sun's rays, it would obstruct the moon's rays also.

The noted Christian geologist, Thomas Burnet, of England, was exactly scientific when, in 1697, he wrote that towards the end of the world lurid vapors, colored exhalations, and atmospheric changes would occur and greatly increase, giving rise to lurid skies and obscured luminaries. (*Theory of the Earth*, b. iii., chap. xi.) Stubborn facts prove his conjecture true.

We are not to understand the simple words "shall withhold her light" as a prediction of annihilation, but rather an obscuration of her light or a change of its quality from some cause, and continuing longer or shorter. There is no prediction of the sun or moon's extinction; on the contrary they are to continue forever. (Psa. lxxii. 5, 17.)

A darkened moon. It is hardly probably that to exhibit this sign the body of the moon is to be affected. In Rev. ix. 2, we are told that "the sun

and air were darkened.” But the cause was clouds of smoke that filled the air and shut out the sunlight from the eyes of the beholder. In Eccl. xii. 2, 3, it is intimated that sun, moon, stars and all light are “darkened” when human sight is gone. Hence the darkening may have its seat in the air, in the sky, or even in the individual. We think the moon’s lack of light as foretold, is caused by substances in the heavens; some dense medium that intercepts or enfeebls that light. It is however to be marked and phenomenal. Such an instance occurred May 19th, 1780. In all our researches—which are many—we can find no other night so dark through all the Christian centuries. The following array of testimony speaks for itself.

This dark night occurred in connection with the celebrated Dark Day, the dates and causes being the same in each.

There was no eclipse of the moon; it had full only the day previous. A black air seemed to come down on the land and lie like a shroud over portions of America.

Many eye-witnesses compare it with the darkness in Egypt. So dense, writes Moses, it was “a thick darkness—even darkness that may be felt.” (Exod. x. 21.) Others said no such darkness had been recorded since the crucifixion. (Luke xxiii. 44.)

It was not smoke from burning forests. Dr. Noah Webster, who saw the day and night, said, in the New Haven *Daily Herald*, Feb. 18th, 1843: "I think no fire in our forests could have been sufficient to spread a dense cloud over the whole of New England, and even some parts of the Middle States."

Dr. Samuel Tenny's letter to the Historical Society, written in December, 1785, from Exeter, N. H., gives the most vivid and impressive account of the blackness of that night. He beheld the strange gloom and says: "The darkness of the following evening was probably as gross as ever has been observed since the Almighty first gave birth to light. It wanted only palpability to render it as extraordinary as that which overspread the land of Egypt in the days of Moses. And as the darkness is not substantial, but a mere privation, the palpability ascribed to that by the sacred historian must have arisen from some peculiar affections of the atmosphere; perhaps an exceeding thick vapor that accompanied it. I could not help conceiving at the time that if every luminous body in the universe had been shrouded in impenetrable shades or struck out of existence the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes was equally invisible with the blackest velvet."

This testimony is sufficient. That God was in

the strange darkness, that it had an ominous significance, that it fulfilled prophecy, and was a sign of coming judgment, all Christian America affirmed. Samuel Stearns, a judge at Paxton, Mass., speaks for all when he in a letter "To the Public" under date of June 7th, 1780, wrote: "The primary cause must be imputed to Him that walketh through the circuit of heaven, who maketh the clouds His chariot, and walketh upon the wings of the wind, that commanded these exhalations to be collected and condensed together, that with them He might darken both the day and the night—which darkness was, not only a token of His indignation against the crying iniquities and abominations of the people, but *an omen of some future destruction* that may overwhelm this land like a deluge unless a speedy repentance and reformation should take place." (See *Massachusetts Spy*, June 26th, 1780.) How exactly then have our Lord's words been accomplished!

The bloody moon. Milo Bostwick, of Camden, N. J., writing to the press in 1848, testified of the darkness of 1780 as follows: "My father and mother, who were pious, thought the day of judgment was near. They sat up that night. The darkness disappeared, but the moon, which was at its full, *had the appearance of blood.*" We do not find this testimony of a blood-red moon on that night corrob-

orated by any other authorities. Still as the vapors were thick and lurid, it might have been in some places as this writer affirms.

During the gloomy summer of 1783, the nights in Europe wore a fearful aspect. The obscuration, which Humboldt declared had never been satisfactorily accounted for, not only gave, as King testifies "*a rusty red*" to the sun all day, but science asserts that at night "the moon, high in the heaven, had the *color of heated brick*. (Milner's *Physical Phenomena*, p. 68.) Others affirm that it wore a bloody hue. In places in the north of Europe where the vapors from Hecla permeated all the air, the sun and moon seemed "*blotted out of the heavens*," and the terror of men was indescribable. Arago says the fog or vapor was phosphorescent, and neither wind nor rain could disperse it.

Rev. Mr. Beadle, Christian missionary at Aleppo, in Syria, writing of an earthquake which shook that place in 1822, said: "On the night of the earthquake there was something peculiar in the atmosphere, the moon appearing *as red as blood*. This greatly alarmed the inhabitants, who were continually crying out—Now we shall hear the trumpet sound! Now the dead will arise! The day of judgment has arrived." (*Missionary Herald* for June, 1842.)

An officer of the United States Army writing from

Leavenworth, Mo., March 20th, 1843, testified: "On the 14th of February, we had the most remarkable phenomenon here I ever heard of. At three A. M., the moon, which had been obscured by a cloud some hours, burst forth of a *deep blood-red color*, with a black cross of equal proportions over the face." (*Philadelphia Enquirer.*)

Similar instances could be multiplied to any extent. But perhaps the most striking of the lurid, blood-hued or red aspects assumed by the moon are witnessed during the time of its total eclipse. That possibly the Revelator alludes to these seasons is confirmed by the more exact translation of his words as given in the late Revised Version which reads, "And the whole moon became as blood"—a rendering sustained by the Sinaitic manuscript of A. D. 350 (the oldest known); the Alexandrine of A. D. 450; the Vulgate Latin, all the Oriental versions, Dr. John Gill, Dr. Fausset, the Diaglott, etc. It is well known that it is only at the season of the whole moon or full moon that this luminary is totally eclipsed by passing into the earth's shadow. At such times its face puts on a ruddy light, a dark red, or copper color, or a fiery, coal-glowing aspect. The eclipse of March 29th, 1801, is described by Humboldt as assuming "a *reddish hue*, a *fiery, glowing red*." That of March 19th, 1848, by Mr. Walker, of England, as resembling "*the glowing*

heat of a furnace, a deep red." That of Feb. 27th, 1848, by astronomers as showing "*a reddish brown.*" The total eclipse of Feb. 7th, 1860, is noted by Mrs. Ward, of England, as "*red, red-hot—like a red-hot penny, or a red-hot copper.*" That occurring June 1st, 1863, by Mr. Glaisher, of Greenwich, as having a reddish light; the moon seemed to be "*on fire: it looked like a fire smouldering in its ashes.*"

English scientists declared that "No law of refraction can in any way explain this extraordinary phenomenon;" and Dr. Foster, of Bruges, pronounced it "wholly inexplicable by any laws of natural philosophy." (For the authorities here cited, see *The Philosophical Magazine*, August, 1848; *Morning Star*, March 3rd, 1858; *Recreative Science*, p. 281, and *Illustrated London Almanac*, 1864, which last has a tinted engraving of this curious and unaccountable lunar appearance.)

Such a night scene is made more impressive by the origin and meaning of the word eclipse, which is from the Greek *ekleipsis*, to fail, to faint, to swoon away, as the moon was imagined at these periods, says Prof. D. Olmstead, LL. D., to sicken, to swoon, "*as if she were going to die.*" (*Letters on Astronomy*, p. 207.)

Was the moon blood-red at the time of total eclipse anciently? The writer has seen no historical proof of the fact. No Greek nor Roman poet

or historian has given us any account of such phenomena. This fact—if it is one—is very remarkable. It leaves us to doubt if a single record of such change of color of the face of the moon from silver to red fire can be found previous to the present century. Refraction of light rays is considered totally inadequate to account for it: it is a mere supposition. Humboldt, in 1801, is the first who writes of the eclipsed full moon's "reddish hue; a fiery, glowing red." The blood color is still very mysterious.

In the *American Cyclopedia*, by Appleton, we read, "Usually the moon in the heart of the earth's shadow presents a dark red or copper-colored disk. It is believed that the light which thus illuminates her is sunlight which has undergone refraction by the earth's atmosphere." (Art. Eclipses.) We have here the theory that refraction of solar rays causes the blood-red color of the moon. But another authority, *viz.*, *Chambers' Encyclopedia*, says that in eclipse, "The moon appears of a distinct reddish color resembling tarnished copper,—an appearance caused by the atmospheric absorption, in the same way as the ruddy color of the clouds at sunset." (Art. Eclipses.)

Here are two views, they do not agree, and cannot both be correct. We know that the clouds in our skies rest in the atmosphere, and hence can

absorb sunlight, and reflect it back to the eye with varied colors. But as there exists no atmosphere in the moon, and the earth's atmosphere does not extend to its satellite, how then can the blood-hue be caused by atmospheric absorption of sun-rays? Hence it can be seen that the bloody moon is an entirely different thing from the ruddy color of a cloud in our air at sunset. There appears to be no reason why the moon should shine at all with any colored light when thrown into the earth's shadow. If we suppose, then, that astronomical science fails thus far to explain the phenomena, it stands as a prophetic event.

It would therefore appear that this blood-hued moon, occurring at the time of full moon, when it is "whole" or "entire," exactly answered to the prophetic vision of the Revelator. But we dare not say this exhausts the evidence. "Such," writes Fausset and Brown, "shall probably occur in a more appalling degree before the final destruction of an ungodly world." (*Com. on Joel ii. 31.*)

The sun may yet become a black ball at mid-day, and the moon a globe of bloodier hue at midnight to the eyes of a wondering, terror-stricken world of men, who shall then "see the Son of man coming in the clouds."

It is worthy of note here and confirmatory of our conclusions, that neither in Dr. Thomas Short's

History of the Air, 1749, in Dr. N. Webster's *History of Epidemics and all other Phenomena*, 1798, in Humboldt's exhaustive volumes, in Rev. H. Jones' *Modern Phenomena of the Heavens*, 1843, nor in Prof. F. Bradley's *Answer to Jones*, 1844, can be found recorded any phenomenal appearance of the moon, such as an excessive darkening or a bloody color, until we are brought down to May 19th, 1780. If any such answering to the foretold sign is recorded in history, it has not met our eyes. Moreover, Pope Gregory, in A. D. 590-604, Martin Luther, in A. D. 1517-'46, and George Benson, of England, in the seventeenth century all wrote treatises on these signs, and all put their occurrence in the future. Gregory declared, "Signs indeed in the sun, and in the moon, and in the stars we have not yet beheld." Luther never hints that they had been seen by the Church, but writes: "If I shall see the sun and moon to be darkened, I will say, Glory be to God!" Benson said, "When the sun will be darkened and the moon turned to blood we cannot tell." But when the Dark Day and Dark Night came all Christians exclaimed, "These are His signs!" And the Church in America never wore off the solemn impression. In the *Herald of Gospel Liberty* for Sept. 15th, 1808, is "A Sermon on the Signs." (Matt. xxiv. 20.) The writer asserts that the sun and moon had already been

darkened, and Christ was soon to return. He adds, "Whether there have been any particular signs in the *stars* I am not able to determine; but while there are so many other signs, we may expect them *soon*." They soon came.

We hold that these things should be known and proclaimed far and wide, as warnings to an evil and impenitent world, and a message of comfort to God's suffering, toiling, waiting people. Church of the living God, awake, awake! The heavenly Bridegroom is coming; go ye out to meet him! We can truly adopt the language of Krummacher: "Never did the Church witness such a constellation of signs of the near coming of Christ as now."

CHAPTER XXII.

FALLING OF THE STARS.

And the stars shall fall from heaven.—MATT. xxiv. 29.

The stars kept falling from their spheres as though the heavens wept fire.

—*Anon.*

We felt in our hearts that it was a sign of the last days.

—*Rev. Henry Dana Ward.*

The sun and moon having exhibited the signaling darkness that was foretold of them, the stars come next in order for a display of their predicted falling. Has this sign had a full accomplishment? Let us candidly consider the subject. Our readers will observe the following:

1. The Hebrew *kokab* and Greek *astēr* are generic terms, including stars of different kinds, and denote any luminous or fiery body in the heavens. For example, the vast system of suns scattered throughout space (Gen. i. 16); a single shooting meteor that goes out in utter darkness (Jude 13); showers of destructive aerolites falling out of the sky on the armies of Sisera (Judges v.

20 compared with Josh. x. 11); a burning bolide hurled down on to the earth (Rev. viii. 10, 11),—all these are alike called stars. The Scriptures do not recognize in name the distinction which modern astronomy makes between the stars of heaven and the meteors of heaven.

While the word star is well known to have its typical use to signify (1) the Son of God (Num. xxiv. 17, and Rev. xxii. 16;) (2) a messenger of the Church (Rev. i. 20); (3) the angels of God (Job xxxviii. 7), and an apostate angel and his dejected host (Rev. ix. 1; xii. 4)—yet there exists no necessity to regard the falling stars in the sign as mere figures or symbols. Our Saviour deals in real, literal events; no law of exegesis binds us to the trope in the use of the word, neither is there lack of stars really to fall out of the sky to fulfill the prophetic vision.

The falling to the earth or air must be real, actual. We are not to imagine Christ as teaching the descent to earth of planets or distant suns. The falling suggests at once their meteoric kind, while falling in showers (Rev. vi. 13) compels a perception of their smallness as compared with suns and planets. If we once candidly consider that these stars fall upon the face of our planet, it forever settles the question as to what sort of stars our Lord foretold as falling to herald his coming.

Larger bodies cannot fall in countless numbers into a smaller one, as these were to rain down upon our world; hence the meteor is the only star possible thus to fall.

A single shooting meteor is of no account: such are continually falling. It is computed that not less than 400,000 small meteoric bodies fall annually into our globe, the earth in her orbit encountering more than a thousand of these every day. But a star-shower, a veritable rain of fire, stars falling simultaneously by the million is a different and rarer thing. Of the nine showers—perhaps local—in the years A. D. 902, 931, 934, 1002, 1101, 1202, 1366, 1553 and 1698, only nine being registered in seventeen centuries, there are no details and they acquired no renown. A catalogue made by M. Quintelet, of France, enumerates 315 meteoric displays, but includes bolides, aerolites, single stones, etc., and does not affect the view I am advancing. The only magnificent, alarming, and universally visible star-showers known to science have occurred since the Dark Days, 1780–83.

After the unparalleled “tribulation” comes the solar sign (Matt. xxiv.), after, or with the solar sign comes the lunar token, after the lunar sign, the star-falls are named. We have seen in previous chapters how the Christians of New England interpreted the strange withdrawal of the light in 1780, and how

they expected the stars to fall *soon*. Shall we say this order in the signs is a mere incident? Was there no divine plan? Could these signs transpire at any time, in any age? The series is fixed to occur between the ended tribulation (Matt. xxiv. 29) and the second coming—must it not have an order in the fulfillment? And are not stubborn well-known historical facts utterly destructive of the theory or scheme that puts these sun, moon, and star signs close down within twenty-four or seventy-two hours of the visible appearing of the Son of man?

And science agrees. "Until the close of the last century," writes Professor Kirkwood, "they—the meteoric showers—never attracted the attention of scientific men." (*Meteorology*, pp. 123, 124.) "It is remarkable," says the *British Quarterly*, "that while single shooting stars and luminous meteors have been constantly noticed, the periodicity of the fiery rain was not observed until within our day, and the fall of meteoric stones was not recognized as a fact by the learned till the beginning of the present century." (Quoted in *Electric Magazine*, April, 1858.) And when but two of the great showers of stars had occurred, Prof. D. Olmsted, LL.D., of Yale, wrote, "Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13th, 1833, probably saw the greatest display of celestial

fireworks that has ever been seen since the creation of the world, or at least within the annals covered by the pages of history." (Letters to the *New Haven Press*.)

One star heralded our Lord's first coming. The "star in the east," that evidently moved westward, that "went," and "came," and "stood," was perhaps a large brilliant meteor, divinely sent and guided. Myriads of stars will announce his second coming. Such a sign is not to be regarded as supernatural; on the contrary these last are but the operations of nature, adjusted in eternal wisdom, foreseen and foretold by inspiration. And no other prophecy of sacred Scripture has been so literally, so perfectly accomplished.

The first great star-fall occurred Nov. 12-13th, 1799, and the best account of it is found in Humboldt's work entitled *Personal Narrative*, vol. iii., pp. 331-346. The display was simultaneously beheld from the equator, lat. 0, Greenland lat. $64^{\circ} 14'$: and all the intervening breadth between longitude 46° and 82° —an area or region embracing full 11,000,000 square miles. The distinguished Humboldt and his friend, M. Beupland, with multitudes of others, beheld the awful phenomenon, and the latter, a French savant, wrote: "There was not a space in the firmament equal in extent to three diameters of the moon that was not filled

at every instant with bolides and falling stars." Men witnessed this scene in terror. Why should they not? Was it not new, startling, mysterious, magnificent? The burning stars were the coming King's outriders coursing down the fiery pathway of the sky. But a vastly grander exhibition was yet to come.

The showers of Nov. 1832, 1833, are yet within the memory of thousands who are living. The historic material describing the awful event is abundant. Before us as we write lie all the scientific papers of Yale College, other works on meteors, as also hundreds of printed testimonies relating to those memorable sights. The earth for several years seemed at the stated season to be plowing her way through a vast stream of little worlds that dashed down upon the back of her atmosphere and perished in the collision. In 1832 it began, and the shower was exclusively European; none were seen in America. That same year the cholera for the first time smote Europe with deadly fury and millions died. Trembling kings saw the impressive harbingers of the King of kings. The following year, Nov. 13th, 1833, the stars broke from their invisible fastenings and burst down over all our own continent. The visible extent was very great. All North America, and the ocean from Darien northward to unknown regions in British

America, and from the Pacific Coast eastward to longitude 61° in the Atlantic—so far as known—were witnesses to the dazzling display. The people within the tropics, Mexicans, Indians, the English-speaking races of the continent, Canadians, Eskimos, and the maritime nations on a thousand shores gazed and wondered. The sight burned itself into human memory, and the lapsing years cannot efface it.

The stars fell singly and in groups and clusters, —darting, streaming, flashing on the midnight sky. They took the shape of balls, bars, serpents, pruning-hooks, and strange tortuous forms. Varying in size, some were mere points of light, others appeared to be as large as the full moon. They were brilliant with every color, some being white, some green, others fiery red, while still others having luminous trains showed nearly all the prismatic colors in an instant. The trains of many lay like white pillars on the sky for some moments after the meteor had exploded, and gave the faces of men upturned in wonder, the pale hue of death. The light from these celestial visitants was electric and intense, often rivaling that of the full moon. The very largest cast a faint shadow. Fire-balls filled the skies. They shot out, were flung down, they danced, they shivered, they blazed, they glided down the vault of heaven and then disappeared.

Nature appeared to be thrilled, astonished, and convulsed. A strong electric influence prevailed, the atmosphere seemed highly charged with the mysterious fluid, the needle was agitated, the smell of ozone was perceptible, an auroral light was seen both in the east and west, and the mercury rapidly fell in the glass. So vast was the number which fell, that full 240,000 were, by Arago, the astronomer, computed to have been visible above the horizon at Boston alone. Sober, candid men exclaimed, "This is a sign of the last days!" The conviction on thoughtful minds was deep and abiding. The editor of *The Old Countryman* expressed the views of Christians when he solemnly wrote, "We pronounce the rain of fire which we saw on Wednesday morning last, an awful type, a sure forerunner, a merciful sign of that great and dreadful day which the inhabitants of the earth will witness when the sixth seal is opened. A more correct picture of a fig tree casting its green fruit when blown by a mighty wind, it is not possible to behold." (Quoted in the *Connecticut Observer*, Nov. 25th, 1833.)

The meteoric display of 1799, and the far more extensive and gorgeous one of 1833 came suddenly and unheralded, but the watchful eye of science calculated an encounter of the earth with the meteoric cloud again in 1866, and Nature has

thrice witnessed for her Lord. But did not the keener eyes of sacred prophets foresee and foretell all this full eighteen centuries ago?

The star-showers of 1866-68 were fully equal to their predecessors in extent and sublimity. November 12-14th saw the conflict of worlds, and the earth again plunged into, and passed through the vast meteoric ring, whose breadth in the heavens, as it lay in the track of our planet was estimated by Professor Proctor to be fully 500,000, and perhaps 1,000,000 of miles. Once more Christ's words proved accurate and scientific, and "the stars of heaven fell." The evidence is overwhelming, the testimony sure. Millions of witnesses still live. Before us lies proof of deep and solemn interest gathered from published accounts in all lands. The world is witness to the divine warning of the approaching end, and is without excuse.

The phenomenon was divested of no part of its earlier grandeur and impressiveness. Europeans and Asiatics only, beheld most of the display in November, 1866, as the globe's eastern hemisphere was that year at night turned toward the stream of stars. But they came in millions. At the Mediterranean, over Northern Africa, in all Turkish lands, at Jerusalem where *He* had foretold them, at the Azores, and on the entire European conti-

ment, it was a repetition of the awful splendors of 1832-33. The stars shone in all the hues of the rainbow—red, orange, yellow, green, blue, white, emerald green, pea green; pale blue, and even balls of copper-colored fire shot down on the elastic air. The illumination at night was equal to the volume of light from a bright aurora. The scientists of Great Britain in wonder and excitement kept vigil to watch the phenomenon. Queen Victoria was summoned from dreams on her palatial couch, and became for hours an earnest observer of the flashing heavens.

The heralding stars, "tumbling from off their towers," came again in November, 1867 and 1868, and covered the skies from ocean to ocean, and continent to continent with their coruscations, and Europe's nations, with people at every capital in our own broad land beheld them. The stream of tiny burning worlds appeared to be inexhaustible, requiring several years to pass it, the earth each time striking the strange ring of cosmic atoms at the well known date, Nov. 12-14th. From Chili, in South America, northward for over 6,000 miles, the stars fell in the sight of crowds of sleepless, marvelling races of men. Over Maine, Mexico, and at the Sandwich Islands, the spectacle was equally grand. Half of great London's four million souls were awake to behold the unwonted

sight. Few had ever seen or could hope to see the like again.

The sagacious conception of Thomas Burnet, of 1697, was realized: "The last sign before the coming of Christ is the falling stars, which, though they are not considerable singly, yet if they were multiplied in great numbers, falling as the prophet says, as leaves from the vines, (Isa. xxxiv. 4) or figs from the fig-tree, (Rev. vi. 13) they would make an astonishing sight." (*Theory of the Earth*, chap. xi.) And it was astonishing. Even science used the words of inspiration in describing this last-day harbinger: it was a *mighty wind* tossing the stars about. But God is King, and the fiery rain was as much the act of Deity as the thunder, the lightning and the earthquake. How striking the language of the astronomical editor of the *London Times*, who wrote:

"There were times, when it seemed as if a *mighty wind* had caught the old stars, loosed them from their holdings, and swept them across the firmament. The Olympian himself might have been supposed on his Throne, launching his bolts against *an offending or forgetful world!*" (*Times*, Nov. 13th, 1866.)

Can they be wrong who say Christ's second coming is "at the door?" Are we prepared "to stand before the Son of man?" Solemn question!

And should the stars fall again as in 1799, 1833, 1866, how could any other kind of star fall save this multitudinous meteor? Must not any future star-shower be but a repetition in kind of these already seen? It might be grander and more terrible. The stars might break through the atmospheric shield, as a London astronomer suggests and bombard the cities of the nations on the earth. But the stars must be of the same kind. We may well doubt if hundreds of millions of the inhabitants of our world will ever again pass sleepless nights to see the stars fall from heaven. The sign has had ample accomplishment.

CHAPTER XXIII.

HOW THE STARS FELL.

"And the stars of heaven fell unto the earth even as a fig tree casteth her untimely figs when she is shaken of a mighty wind."—REV. vi. 13.

The stars fell down ;
Tumbling from off their towers like drunken men,
Or seemed to fall.

—*Rev. Robert Pollok, 1827.*

The following array of evidence, gathered from authentic sources in every quarter of our world, sufficiently demonstrates that in each and all particulars the great star-showers of the present century do most perfectly answer to the sacred prophecy concerning them. There can be, therefore, no question but what this celestial sign has occurred, and our Lord's words are fulfilled. Consequently the end is near.

"They all appeared to come from the same quarter of the heavens, the vicinity of the star Gamma in Leo." (*Chambers' Encyclopedia.*)

"The earth in its annual revolution was moving almost directly towards the point from which the meteors proceeded, varying from it but two and a quarter degrees." (Prof. Olmsted, of Yale College.)

"They appeared to come mostly from the constellation Leo in the East, and to move in nearly a horizontal direction, though many fell obliquely and perpendicularly, and the direction varied as the constellation changed its place." (Washington, D. C., *Intelligencer*, 1866.)

"They radiated from an exact point in the constellation Leo, located in a line between the stars Gamma and Mu Leonis, about three degrees from the former and five and a half degrees from the latter star. The areas traversed by the meteors increased without exception according to their distance from this point, while those near the radiant had an extremely short path and train—that is, extremely fore-shortened to the eye—with proportionally slow movement; some of the nearest even appearing for an instant as if without motion. One close to the radiant is described as simply a star that shone out, waxed, waned, and vanished, where it stood." (*Scientific American*, Dec. 8th, 1866.)

"They fell to the earth at an angle of about seventy-five degrees, with the horizon moving from

the east to the west." (Prof. Thomson, at Nashville, Tenn.)

"They are small bodies of solid matter revolving around the sun in eccentric orbits, not uniformly distributed in space, but in groups or clusters, their orbits coming near the earth's orbit in that part in which the earth arrives about the 13th of November. Here a collision takes place between these small bodies and the earth's atmosphere through which they pass with a velocity of about thirty miles a second. Their light probably results from the heat generated by the compression of the air before them, the earth moving towards them with a velocity of nearly twenty miles a second, or 68,000 miles an hour." (Portsmouth N. H., *Chronicle*, 1866.)

"Shortly after midnight the celestial fireworks began. At one o'clock the display became magnificent. The meteors appeared in every portion of the heavens—rose in majesty and exploded in fire. They were visible all over the land." (*Philadelphia Inquirer*, 1868.)

"The stars instantly began to fall as thick as autumn leaves." (Prof. Harkness, at Richmond, Va., 1867.)

"At once they started suddenly out of the dark vault above, apparently all in diverging lines drawn from the same point near the zenith, and traversing

the distance to the horizon in the twinkling of an eye." (Eye-witness at Marietta, Ohio, 1833.)

"They shot to all parts of the sky with a swift and stately motion most beautiful to behold, if not almost too wonderful and too surprising to describe." (Prof. A. S. Herschell, at Glasgow, Scotland.)

"The sky was perfectly clear, and not a star did we see that did not appear to be falling to the earth, or passing down towards the horizon on all sides." (Cor. at Abington, Pa.)

"Thousands of shooting stars going in the direction of the northwest." (*Baltimore Gazette*, Nov. 14th, 1833.)

"Countless numbers of luminous bodies, darting almost unintermittingly from east to west." (*London Post*, Nov. 14th, 1866.)

"They flashed from every part of the compass, vertically, transversely, and some on parallel lines; the balls of fire seeming to have dropped from the heavens as they shot across the starry vault." (Washington, D. C. *Chronicle*, Nov. 14th, 1868.)

"Sometimes a minute point of light, like a fire-fly, would dart with an angular jerking motion and zigzag course hither and thither, but still as if away from Leo." (*New Orleans Picayune*, Dec. 6th, 1866.)

"A few would seem to come almost to the ground before dissolving or disappearing; and lighted up the vicinity considerably." (Portsmouth, N. H., *Chronicle*.)

"Two meteors appeared to approach one another so closely as to become involved in mutual attraction; and they passed out of sight, revolving like partners hand in hand across in a country dance, round each other, describing spirals of light. This was most singular." (B. Scott, F. R. S., in *London Star*, 1866.)

"No testimony has come to hand from an observer of the shower from the outside of the meteoric cloud who saw the falling meteors on any one side of him only, without being himself directly under the shower." (Anonymous writer.)

"There is reason to believe that they sometimes descended very low. A credible witness informs us that he saw one explode and leave its train between his eye and an opposite precipice, several hundred feet in height." (Prof. Olmsted, in *Journal of Science*, vol. x.)

"Some rose upward, passing the zenith, and falling out of sight below the hills to the back part of the town; several of the meteors ran parallel to each other as if racing." (*London News*, Nov. 15th, 1866.)

"At times the display actually looked as if the heavens were raining down stars." (*New Orleans Picayune*, 1868.)

"To the eye it presented the appearance of what may be called a raining of fire. The fiery particles which fell south descended in a southern direction, and those north took a northern direction. It was one of the most grand and alarming spectacles which ever beamed upon the eye of man." (*Baltimore Patriot*, Nov. 14th, 1833.)

"At times the heavens seemed girdled with fire, the blazing tracks crossing and recrossing each other in a maze of radiance." (*Mobile Register*, Ala., Nov. 14th, 1868.)

"At one time the whole visible heavens were crossed and recrossed by a gliding, luminous network of fire, that flashed and glanced from side to side, appearing and disappearing with a bewildering rapidity." (*San Francisco Bulletin*, Nov. 15th, 1867.)

"On looking up, the appearance was as if the city was being shelled. Showers of meteors seemed to be pouring into the place. Excited crowds in the streets cried, 'Look! it is just as if it were in the time of the siege.'" (Letter from Saragossa, Spain, in *London Times*, 1866.)

"It was easy for the eye to delude the imagination into fancying some distant enemy bombarding

Edinburgh castle from a long range." (*Edinburgh Scotsman*, Nov. 14th, 1866.)

"Many however reached the earth, and it became an interesting question what may perhaps be the future volume and force of this celestial bombardment." (*Scientific American*, Dec. 8th, 1866.)

"The stars flew in all possible directions except from the earth. Some of them descended perpendicular over the vessel we were in, so that I was in constant expectation of their falling on us." (Andrew Ellicott, U. S. Commissioner at sea.)

In Chili, S. A., "The most beautiful meteoric display ever seen in this latitude. Thousands on thousands crossed the heavens, and the display lasted one hour." (Cor. at Valparaiso.)

"Impossible to count them. There were millions. In their rapid flight through the heavens they appeared to chase one another. The whole firmament was nothing but a race-course." (*Independent Belge*, Paris, Nov. 16th, 1866.)

"Many of the stars crossed the zenith and fell at the opposite horizon, occupying six seconds in the transit. Others shot up and fell on the same side of the sky." (M. Guillemin, at the Azores Islands.)

"At Beirout, Syria,—the meteors were pouring down like a rain of fire." (*N. Y. Tribune*, Dec. 28th, 1866.)

"There was scarcely a part of the visible heavens that was not brilliantly illuminated by the beautiful fiery shower." (Eye-witness at Malta.)

"A most remarkable and extraordinary display of shooting stars; the whole atmosphere was inundated with a shower of millions of meteors descending from a prodigious height, extinguishing themselves as they touched the earth or sea." (Mexico, Mazatlan Cor., Nov. 14th, 1868.)

"As brilliant as were ever witnessed at these islands." (Cor. at Sandwich Islands.)

"The most extraordinary display that has ever been seen during this generation." (*Alta Californian*, San Francisco, 1868.)

"Some seemed to fall over trees or houses bright to the last, but with the ruddy hues of a lower atmosphere. There were times when it seemed as if a mighty wind had caught the old stars and loosed them from their holdings." (*London Times*, Nov. 15th, 1866.)

"At half-past one o'clock the great meteor of the night appeared. It started low in the east and shot up to near the zenith in zig-zag course, and looked more like a huge flying serpent than anything else. As it reached its culminating point, its reddish hue was changed to whiteness, and it assumed the appearance of a nebulæ. For a second or two it illuminated the whole country.

The interior of the observatory was as bright as day, and objects as far distant as the eye can reach in the day-time were visible during the brief career of the meteor. The trail of this mighty fire-serpent was traceable for ten minutes after the meteor had vanished." (*The Gazette*, Davenport, Ia.)

"There was one which surpassed in magnitude all the rest. It rose in the north and disappeared in the southwest. It was like an immense ball of fire, and had a train more brilliant than a rocket, and as long as a rainbow. Stars and planets were eclipsed by the display as is artificial light by the rising of the sun. The finest print could easily be read by the light. The people of this earth seldom have the opportunity of witnessing anything so awful, so sublime, or so grandly beautiful." (*The Telegraph*, Macon, Ga.)

"Of unusual brilliancy. What these visitants are, where they originate, and whither they tend, though many solutions have been offered, is still a mystery." (*Chicago Times*, Nov. 15th, 1868.)

"A scene of magnificent splendor, and appearing as if all the stars were really falling from heaven like as a fig tree casteth its untimely figs when it is shaken of the winds." (Bath, Me., *Sentinel*, 1868.)

"The more enlightened were awed at contemplating so vivid a picture of the Apocalyptic image

—that of the stars of heaven falling to the earth; even as a fig tree casts her untimely figs when shaken by a mighty wind.” (Smith’s *Illustrated Astronomy*, 1833.)

“At the cry, ‘Look out of the window,’ I sprang from a deep sleep, and with wonder saw the east lighted up with the dawn and meteors. The zenith, the north, and the west also showed the falling stars in the very image of one thing, and of the only one I ever heard of. I called to my wife to behold; and while robing she exclaimed, ‘See how the stars fall!’ I replied, ‘That is the wonder;’ and we felt in our hearts that it was a sign of the last days. For truly the stars of heaven fell unto the earth as in the Apocalypse. This language of the prophet has always been received as metaphorical; yesterday it was literally fulfilled. Men will say, ‘Where is the promise of his coming?’ (2 Pet. iii. 4.) But the day of the Lord will come.” (Henry Dana Ward, then a merchant at New York; subsequently an author and Episcopal clergyman in New York. (*Journal of Commerce*, Nov. 15th, 1833.)

No words we may add can enhance the solemnity and impressiveness of the momentous question which the star-showers raise, “Is the last advent near?” To the solution of this question Christ’s Church is called.

NOVEMBER 13th, 1799—1833—1866.

REVELATION vi. 13.

The sun had gone down, and the dome of the night
 Hung glittering with diamonds all mystic and bright;
 When, "Look out at the windows!" rang forth on the air,
 And the startled world's thousands awoke with a prayer;
 And the nations aroused from their midnight sleep,
 Gazed smitten with awe towards the starry deep.
 For Jehovah seemed kindling his forges in ire,
 And the sparks in their glow had set heaven on fire;
 And the old constellations seemed hurled from their thrones,
 And driven in showers through the azure zones;
 And the brilliant star rockets fled fast through the sky,
 Now streaming in splendor—now fading to die;
 "Is it coming?" men asked, with hearts calm or in fear;
 "That day long foretold in THE BOOK—is it here?"
 And the meteors in answer, still flashed and burned
 In the faces of men that to paleness turned.
 O star of the North! if thy pillars give way,
 Woe, woe to the world, 'tis the dreaded Dooms-day;
 But no,—it remains, and the wild, starry shower
 But heralds the burst of that awful hour,
 When the heavens shall rend and the spheres that sing
 Shall faint at thy coming, O wonderful King.
 Then mid whispers of ill, guilt cowed at the sight,
 Till the multitudes turned to earth's savants for light;
 And her wise men said,—“There is secondary cause,—
 Fear not, 'tis the working of nature's grand laws.”
 It is well: but the seer hath it writ in the roll,
 That ere heaven with loud thunders shall rend as a scroll,
 The sunlight will darken as with a black pall,
 And the stars of the firmament totter and fall.
 As the fig-tree bent down by the tempest's strong arm,
 Flings off its green clusters in trembling alarm.
 'Tis the crisis of ages, earth's mightiest and last;
 Lo! the Judge on his throne, and the harvest is past;
 Oh, the great day of doom! Oh, the wonderful day!
 When the earth and the heaven shall both pass away!

D. T. T.

CHAPTER XXIV.

SIGNS IN THE SEAS.

In perplexity for the roaring of the sea and billows.—
LUKE xxi. 25, 26. *Revised Version.*

Great Ocean — strongest of creation's sons!
Unconquerable, unrepoused, untired;
That rolled the wild, profound, eternal bass
In nature's anthem.

And louder than the ear of man had heard,
The thunder bellowed, and the ocean groaned.

—*Rev. Robert Pollok.*

After the signs in the sun, moon, and stars, there are named agitations of the sea, and the Greek *thalassa* or "sea," here mentioned by our Lord without doubt includes the larger bodies of water, *viz.*, the Pacific, Atlantic and Indian Oceans. As the proportion of water to land on the earth's surface is as three to one, and as the sea is intended in a literal and not a symbolic sense, the extent of this token will be very great. The sea is to give out loud sounds and be violently agitated. The following versions, we think,

give the correct sense conveyed in our Lord's words:

"A noise and tossing of the sea." (*Wakefield*, 1791.)

"A roaring and tossing of the sea." (*Prof. Whiting*, 1849.)

"A roar of sea and tossing." (*Emphatic Diaglott*, 1865.)

Let us examine the terms in use. Are wind-waves only, referred to? We think not. Such are too common to be made a special subject of prophecy. Such a view would belittle and under-rate the great Master's announcement. Hence other causes than wind and tempests must be sought, and while the source of the tossing of a huge ocean and the groaning of a vast sea is not here stated, it is yet obvious that it must be referred to some cause not aerial, but cosmical. It must originate in the earth itself, and the force that occasions the subterranean and submarine earthquake, which causes the so-called "tidal wave" is unquestionably recognized. The vertical or lateral earth-movement swells the sea to bursting, and tips it over upon the adjacent lands, or propels huge, crested masses of water with frightful speed thousands of miles across the face of the deep. The roar is ominous. The sea-floor writhes. The intestine struggle is gigantic. The angry sea is

contorted and tossed in pain. The cause, not visible to men as in the tempest, but on the contrary hidden and mysterious, strikes terror, and the tossed and swelling ocean smites the maritime nations with death. In all history nothing answers so well to our Lord's prediction as the ocean tidal wave that accompanies the visitation of the earthquake.

Criticism strengthens this view of the text. The Greek for "waves" is *salos*, and in this form is not elsewhere found. But the verb *saleuō* is used sixteen times, and is rendered "stirred, shaken, shook, moved." In Acts iv. 31, Acts xvi. 26, and Heb. xii. 26, as also four other places, it describes the shaking of the earth by divine power or by an earthquake. Prof. Parkhurst says, "*Salos* comes from two Greek words which together signify to shake the sea" (*Lexicon*), and Liddell and Scott give its classic meaning as "to move to and fro, roll, toss, to toss like a ship at sea, to be in sore distress, the tossing, rolling swell of the sea." (*Lexicon*.) A corresponding word in the Hebrew is found in Psa. lxxxix. 9, "Thou rulest the *rag-ing* of the sea;" and Dr. Robinson, in his *Lexicon* presents a word of equal force in Isa. xxiv. 20, "The earth shall *reel to and fro* like a drunkard." Indeed, *salos*, as referred to the sea, appears here to denote the same as *seismos* when referred to

the earth; the latter is the earthquake, the former is the sea-quake. In Matt. viii. 24, "a great *tempest* in the sea" is literally an earthquake or sea-quake, the word "tempest" in the original being *seismos*, which in the thirteen other places where it is found always describes the true earthquake movement. Hence it is not winds affecting merely the surface that is meant, but a greater force which would toss a whole sea in a body.

In the shattered condition of our earth lying under the curse (Gen. iii. 17) and groaning and travailing in pain (Rom. viii. 22), the future of the seas is unveiled as writhing in dangerous and dreadful agony, acted upon by the internal forces that will rock our globe to the end of time. With the tossing there is also a "roaring" [*echos*]; a great noise or sound. (See *Lexicon*.) Homer writes of the "*sounding* main," and Paul writes of "*sounding* brass." (1 Cor. xiii. 1.) In Acts ii. 2 *echos* is made "*sound* from heaven," and in Heb. xi. 19, we have "And the *sound* of a trumpet;" terms descriptive of a mighty roar, as of a gong or steam trumpet, or a Niagara. In the tidal wave it is not the sea roar alone that affrights, it is the fierce assault of the inundating "immeasurable brine," which heightens the wild dismay and crowns the catastrophe.

It is not claimed that the tidal wave is new;

other centuries than ours have witnessed them. But like the star showers, not till the present century have these attracted the eyes of science. So gigantic have they become, so phenomenal in kind, that our own time stands unrivaled in their dreadful manifestations. No age in the past records anything equal in grandeur and might to the recent oceanic convulsions,—so striking as to compel marked attention and create anxiety in thoughtful minds. All accounts of those previous to the period of the great Reformation are meagre. Scarcely any details are given. Constantinople in 1505, Venezuela, 1503, Lisbon, 1504, Palestine, 1546, Peru, 1586, the Azores, 1591, Japan, 1595, 1598, Naples, 1626, Dalmatia, 1667, Peru again in 1687, Jamaica, 1692, Chili, 1751, Lisbon, 1755, Syria, 1760, Bengal, 1762, the Moluccas, 1763, San Domingo, 1770, Calabria, 1783, Rio Bamba, 1797, the Azores, 1811, India, 1819, Chili, 1822, also 1835, Calabria, 1836, Lesser Antilles, 1843, Java, 1852, Japan, 1864, Sumatra, 1861—these with all the adjacent shores were visited.

In some instances,—as for example at the destruction of Port-au-Prince, in 1770,—“the great sea-wave swept over the country to a distance of a league and a half from the shore.” Repeatedly on the coast of Peru the sea has risen to a perpendicular height of over eighty feet, and at Java over a

hundred feet! Not only do these waves sweep the shore for a thousand miles, but they are, says Prof. Dana, "great and powerful waves, which sometimes travel for thousands of miles;" and some even over 10,000 miles! In close wedlock with the sea is the mysterious volcanic and earthquake energy. It is a remarkable fact that the lines on Mallet's elaborate map made in 1858, to exhibit at a glance the distribution of the greatest earthquake intensity, follow for the most part the sea-coast. The fact adapts itself well to a sacred prophecy of perturbed oceans.

"One of the most interesting of earthquake phenomena," writes M. Ponton, F. R. S. E., "is the great sea-wave which rolls in upon the land with such destructive effects. This wave is observed only when the origin of the shock is at the bottom of the sea. . . . The sea first retires a long way from the beach, and then returns in a mighty wave of great height, which runs up far beyond the highest tide-mark, sweeping everything before it. The greatest sea-waves are produced when the center of disturbance is near the shore." (*History of Earthquakes and Volcanoes*, p. 144.)

This wrenching of the very framework of the globe, this tipping the ocean over on to the continents and islands, is by one writer styled "that most horrible of phenomena—the tidal wave."

(*Harper's Magazine*, March, 1869.) He says, "How many struggling mortals has it swept back into the deep! What countless ships has it crushed against the shores! What mighty cities has it plundered of life and wealth, strewing their fine streets with ocean sand, and peopling their palaces with sea-monsters! The terrors of the earthquake are redoubled on the sea-shore, when we remember that its work of destruction is only half completed until the ocean has come up to share in its dreadful deeds." The tidal wave is by all writers represented as "appalling." It is said to create "fear, dread, alarm, trembling and terror; there was extreme panic; consternation of men and animals: the air was resonant with shrieks; we stood as if paralyzed; there was intense excitement; if all the dead had started from their graves before us, we could not have been more terrified." Such is the graphic and strong language with which mortals seek to describe the rage of the angry sea.

We have seen how the sea is "tossed," but who shall describe its dreadful "roar" at such times? Language is exhausted to portray the horror. It is called "astounding," "with great violence," "a strange noise, dull and prolonged," "the thundering approach of a heavy sea," "an appalling sound," "roaring with terrific noise," "standing up like a

white masoned wall, erect and straight, as if made after a rule," "hissing, seething, and casting up clouds of spray mingled with sulphurous fumes," "coming with a noise resembling thunder," "the roar of the terrible incoming sea," "the unusual roar of the sea," "the mighty grasp of the sea," "the sea was terribly agitated," "the sea suddenly overflowed the city," "the sea rushed in and receded with great violence," "immense tidal waves which swept away full one-half of the town," "five times did such a wave rise," "eight times the wave rolled inward," "the sea rose sixty feet and everything was submerged," "a tidal wave sixty feet high rose over the tops of the cocoa trees a quarter of a mile inland, sweeping human beings, houses, and everything movable before it." "At Arica, in August, 1868, two ships, the Peruvian corvette 'America,' and the United States double-ender 'Wateree,' were carried on a wave fifty feet high nearly half a mile inland beyond a railroad, and there left stranded high and dry. In the unparalleled volcanic convulsion at Java, in Aug. 1883, the sea rose a perpendicular height of over one hundred and thirty-five feet," submerging all the adjacent lands and hills!

If we consider that the ordinary height of a wind-produced sea-wave is but thirty or forty feet, we get some idea of the titanic forces that can lift

a volume of ocean and toss it upward three times as far. If we contemplate the speed of these immense sea-flows, our wonder will increase. Their occurrence on three occasions, all in our times, demand special notice. First, that which arose from the earthquake which destroyed the city of Shimoda, Japan, in December, 1854. The sea was tossed into the air, and a wave started that in twelve and a half hours dashed on the shores of California; the distance being 4,500 miles; the transmission of the roaring wave was three hundred and sixty miles an hour. The crest was still eighteen feet high, and as wave followed wave, the distance from crest to crest was estimated to be one hundred and fifty miles! Here was a sea-quake indeed, and the longest ocean on the globe was the theatre of the grand convulsion.

Again, in the convulsions of Chili and Peru on August 13th and 14th 1868, the shock on a coast four thousand miles long, sent the rolling waters clear over the ocean with a speed ten times swifter than the swiftest railway train. The earth-throb occurred in Peru at 5h. 5m. P. M., Aug. 13th. In fourteen hours the mighty waves assaulted the shores of California, 4,000 miles northward, and, rolling on, struck the coast of Alaska, having a speed of nearly 300 miles an hour. The Sandwich Islands to the west, lie 6,300 statute miles from

Arica, Peru, and the waves, starting with a height of 60 or 80 feet, reached Honolulu in 12 hours, and with crests 36 feet in height, for three days beat upon the shores. This is a rate of 525 miles per hour, or about half the rate of motion of the earth's surface at the equator in its rotation on its axis. An English scientist, in an article entitled, "A Mighty Sea-Wave," pronounces it "*the greatest sea-wave ever known!*" "How tremendous, then," he adds, "must have been the upheaval of the bed of ocean by which waves-circles were sent across the Pacific, retaining, after traveling 5,000 (6,300) miles from the centre of disturbance, the height of a two-storied house!" (*Popular Science Monthly Sup.*, Dec., 1877.)

This authority very properly says, it was a "cosmical movement." The "roaring, tossing sea" was not caused by winds, but by the shattered globe itself. The *Scientific American* alludes to it as "the tremendous power that disturbed the whole body of an ocean." Of this there is full proof. Every coast on the Pacific felt the enormous waves. From Alaska and Kamtchatka to the south polar regions, from the Andes to Hawaii, Japan, New Zealand, Australia, and on, on, through the East Indian Ocean, the "Mighty Sea-Wave" rolled, over a space of full ten thousand miles, or nearly half-way around the globe. Who can doubt that

it was the tossed sea long ago foretold by the Son of God?

Again the vexed sea shook, and roared, and leaped at the land to devour. May 10th, 1877, ill-fated Peru was smitten with a shock that sent a wave north, south, and west. Eight times the sea-wall of water struck the shore. Then on it started across the so-called "peaceful ocean," but not until the shore of Peru was deluged and desolated. In thirteen and a half hours the wave travelled to the Sandwich Islands, and its course was traced over the entire extent of the vast Pacific. The extent of the convulsed waters was nearly equal to that of August, 1868, and the terrific speed of the sea-flow rose to 466 miles an hour, which is seven or eight miles in a single minute. The Lord God does not rule the world without revelation to man (Amos iii. 7), and the ocean-tossings of this century have become so startling and remarkable, that it were a marvel did they not find a place in sacred prophecy.

It is seen that the late revisers relate the fear and perplexity of the hearts of men to these tidal waves as the cause. It may be so. But the prediction may include more and reach farther into the future. "Fainting for fear," is the rendering of these authorities, and the Greek original *apopsuchō* is given an intenser meaning than mere fainting,

by Bishop Wakefield and Dr. Sawyer, who translate this word "expiring, or dying," namely, of fear. Perhaps this has been true in the occurrence of the horrible tidal waves. But I am inclined to refer the "fear" in a more intense and deadly sense to the experience of mankind when "God arises to shake terribly the earth" at that last *seismos*, "so great" as to have no parallel or precedent. (Rev. xvi. 18). We reserve further words upon this era of "fear" for future pages.

Shall we pass by these "groans of nature?" Do they not speak to man? Has not the ocean a voice? Do not the floods utter solemn warnings? Is it possible to conceive of a more literal and exact fulfillment of the words of our Saviour? Yet, strange to say, the expositors and commentators have shed little or no light on these omens of the sea. Have men understood the prophecy? And why should Christians contemplate such phenomena as we are presenting in the light of science and history, and leave out their still more interesting prophetic aspect and significance? Nay, but the very sea does proclaim his appearing. One day it will yield back its victims to the seismic waves (Rev. xx. 13), and all its terrors shall forever pass away. (Rev. xxi. 1.) Therefore in the prophetic words of Israel's King and Psalmist, the Church sings:—

“Let the earth be glad; let the sea roar, and the fullness thereof; let the floods clap their hands *before the Lord*; for HE COMETH TO JUDGE THE EARTH.” (Psa. xcvi. 98.) And with Luther let her cry, “Let him come above all with his last judgment.”

CHAPTER XXV.

THE LAST GREAT CONVULSION.

The powers of heaven shall be shaken.—LUKE xxi. 26.

The coming of the Son of man, that grand consummation of good on earth, is to be heralded by dire calamity. Never has the imagery of the natural world been so grouped with the alarms and troubles of the soul, as in Christ's picture of those latter days.

—*Rev. H. W. Beecher.*

We come now to a momentous prophecy. His sacred lips spake it—"The powers of heaven shall be shaken;" an event that lies at the very close of this age. The solution of the prediction is not easy by reason of the adaptability of the words to various things. But truth is one. And what is truth? What heavens are meant? What powers are intended?

We name first the view that refers *ouranos* to the heavens generically, and supposes the sun, moon and stars are the powers. It is said that the four evangelists wrote in Greek,—that their terms here used are the same as are found in the

Greek Septuagint, and that the Septuagint uses the Greek *dunamis* as an equivalent for the Hebrew word *tsaba*, rendered "host." Misled, we think, by the Septuagint, the New Testament versions by De Beausorbe and Lenfant, 1788, as also Sawyer, Anderson, Norton, and Jacobs, of a more recent date, translate our Lord's words "host of heaven." And Dr. Bloomfield observes that "the powers of the heavens is an expression frequently used in the Septuagint to denote the heavenly bodies" (*Notes on N. T.*, i. 121), and Dr. Gesenius also interprets our Lord's words as meaning "the sun, moon and stars." (*Heb. Lex.*, p. 879.)

Against this view we urge the following:

It would necessitate embracing in the term heavens the entire space of the universe, on the face of which are now counted by the Lick Observatory 100,000,000 of stars, which, including the orbs of the solar system, would be quite too many to be "shaken" as a token of the advent.

It ignores the fact that another Greek term than *dunamis* is used in the New Testament as the equivalent to the Hebrew *tsaba*, rendered "host," namely, *stratia*, and is rendered "host" in Luke ii. 13, where it denotes the good angels, and Acts vii. 42, "God gave them up to worship the *host* of heaven," supposed to refer to Deut. iv. 19, and other like passages in which the sun, moon

and stars are named as objects of idolatrous worship, or perhaps the inferior gods, or deities they imagined resided in these, are meant.

The view refers *dunamis* to the stars and ruling orbs of the sky, but not in another instance in the New Testament is the word used to denote these. We therefore conclude that the Septuagint in this connection is misleading, and the interpretation—for such it is—of Bloomfield and Gesenius is erroneous.

The supposition of Dr. Burnet in 1700, that all the stars of the firmament would appear to be shaken to men's eyes, by reason of the rocking of the earth under their feet, caused by the last great earthquake, while it is ingenious, cannot be true because the powers are really and truly to be shaken, or moved, as we shall show, and the view that every star in all the universe is to be shaken or moved, is simply absurd. It is well here to observe that in the accounts of Matthew and Mark this shaking is named as an additional thing; "and the powers," etc. Its results are not named. But in Luke, while evidently made an added event, occurring after the falling stars, it is intimately related to the great fear and consternation among mankind on earth, and made to be the cause of it: for the powers of heaven shall be shaken. It is because the powers are moved that

with heart failures men tremble in apprehension of impending retribution.

If we suppose the spiritual intelligences in the heavens are referred to by the word "powers," we find that *dunamis* is used in Rom. viii. 38; 1 Pet. iii. 22, in writing of the evil angels who are now made subject to Christ. These are the Satanic "powers" whose range is through the "air" [*aēr*], which the apostle makes the seat of the fallen prince, with his demon rulers, whose operations are in the hearts of men. (Eph. ii. 2.) They are the "wicked spirits in the heavenly regions" (so says MacKnight on Eph. vi. 12), against whom the Church of Jesus ceaselessly wrestles. They are the demon angels of all antiquity (1 Cor. x. 20), the host of heaven which idolatrous nations worshipped. (Deut. iv. 19; Jer. viii. 2; xix. 13; 1 Cor. viii. 5.) It is "the host of the high ones on high," who are reserved unto punishment at the day of the Lord. (Isa. xxiv. 21.)

It is written that the seven vials are wrathful vials, which, when poured out, cause plagues. Now the seventh angel empties the contents of his vial out upon the AIR, whose evil angels Satan is the prince of, as thrice does our Lord call him the prince of "this world" [the *kosmos*], and by common consent of all commentators and expositors this last vial is understood to be poured out

on the seat or empire of Satan ! (Eph. ii. 2 and Rev. xvi. 17.) This outpouring of divine wrath is followed by a great commotion, by flashes of electric fire, by reverberating thunders, and a shaking earth. Cities fall, mountains disappear, vast hailstones come down, and heaven cries, "It is done !" It is idle to suppose that at this awful epoch the infernal powers of the aerial heavens will not be shaken, perturbed, agitated, and moved with trembling despair. This is one view of the shaken heavenly powers. And because evil angels are infernal powers [*dunamis*] whose abode is the aerial heavens and will be convulsed with rage and fear when Christ comes, the passage may thus be interpreted and applied. But is it the right view? Was it the mind of Christ? We think not.

It is a better view than to make the host of heaven the physical stars inasmuch as we know that all antiquity in imagination peopled the stars with living intelligences, and the word "host" in the Old Testament oftener denotes persons than things.

We can also conceive that the celestial heavenly powers or hosts will be moved and agitated at this momentous period. And this view would possess some plausibility were we sure that the *ouranos* here meant "the heaven of heavens," the abode of our Father, who art in heaven. For the angels in

Luke ii. 13 are called "the heavenly host," or "God's host," as in Gen. xxxii. 2.

Without question as the time comes on when the great cavalcade shall begin the awful march down the skies, when the Kingly rider on the white horse shall mount his steed, and all the armies of heaven follow him, when the great King of kings shall descend from his Father's throne, or come to earth upon it in order to establish his own throne in the redeemed world—at such a time, when all the angels shall come down with the descending Christ, as the point of departure arrives, the celestial powers will be excited and moved as perhaps never before. All the stars of the morning will be astir. The angels will have longed for this time. They have desired to look into it. (1 Pet. i. 12.) They have asked, "How long?" (Dan. xii.) There will be joy in heaven. There will be shouts of triumph. The holy city will be "stirred up" as was Berea; not in envy however, but in a transport of delight. (Acts xvii. 13). All this may be true; but is it the proper interpretation of our Lord's words? We think not.

I come then, lastly, more critically to examine the terms used. Much has been written on them that will not bear the test of rigid criticism. Let us move prayerfully. And first, the heavens.

The distinction made in the heavens by the

Hebrew writers was no fiction, as Meyer calls it. On the contrary, it is clear and founded on fact. They by the spirit divided the heavenly expanse into three parts, namely :

1. The air or atmosphere where clouds gather, birds fly, winds blow, and dews fall. (Judges v. 4; Job xxxv. 5; Job xxxv. 11; Jer. iv. 25; Gen. xxvii. 28; Dan. iv. 25; Dan. vii. 2; 1 Kings xviii. 45.)

2. The firmament in which the sun, moon, planets, and stars are fixed, a vast space beyond the atmosphere. (Psa. viii. 3; Gen. i. 17; Deut. i. 10; Gen. xvii. 17.)

3. The heaven of heavens, the upper heaven, the abode of God and the angels. (1 Kings viii. 27; Psa. viii. 1; Acts iii. 21.)

Surely the "rains of heaven," "the stars of heaven," with "He that sitteth in the heaven," etc., describe different places in the measureless expanse, and cannot mean the same spaces, for the air is only related to our earth, the grand systems of stars are far away, off from our solar system, and the throne of Deity is above and beyond all. That Christ meant no figurative, but a literal heaven is evident from his words, "on earth distress of nations" contrasted with the phrase under consideration.

It is the real earth set over against the real

heavens. And "as the heavens are higher than the earth" (Isa. lv. 9), so the phenomena that shall so terrorize men at this period is seen by them in looking *upwards!* A plain distinction is here made. The shaken powers are in heaven—the sinking hearts are on earth. It is not conceivable that the hundred million of starry suns will be shaken, nor is it possible to imagine that this shaking can by any sound reasoning be referred to "the holiest of all, which is heaven itself," the city of God our Father Who art in heaven.

What then? Only one heaven, the atmospheric, remains to be shaken. It is the heaven which was made in the beginning with the earth, and which involved by man's sin in the ruin of the earth is also ultimately to share in its reconstruction. In the awful accomplishment of the Divine prediction, the lower heavens are involved; the earth is taken to pieces and the air itself undergoes dissolution. (2 Pet. iii.)

The beautiful circumambient atmospheric envelope, sun-lit and life-inducing, breathed at first in Eden, is become the home of the demons, the unseen hiding-place of the pestilence that walketh in darkness, and the awful marching ground of the devastating cyclone. That, which to breathe in the old golden days, gave wondrous length of life is now filled with the microbes of disease and

death. This alone can be "the heaven that is not clean in God's sight." (Job xv. 15.) It is the heavens that God clothed with blackness, and sackcloth when he darkened the sun. (Isa. l. 3.) These are the heavens that one day "shall vanish away like smoke." (Isa. li. 6.) These are the heavens the pillars of which shall tremble at God's reproof. (Job xxvi. 11.) These are the heavens that shall be rent in twain when God comes to judgment. (Isa. lxiv. 1.) These are the spaces of which God says, "I will shake the heavens and the earth." (Hag. ii. 6, 21.) This coupling together the planet and its gaseous envelopment limits the term to the aerial heavens.

It is the heaven that once rent to prepare the way for the chariot of God, shall in turn be "rolled together as a scroll" (Isa. xxxiv. 4), or as in Rev. vi. 14, "departs as a scroll when it is rolled together." It is the heaven which "is reserved unto fire," that "shall pass away with a great noise," and which "being on fire shall be dissolved." (1 Pet. iii. 7, 10, 11.) And this alone we conclude is the heaven whose strength, forces, or powers are to be shaken. To apply these scriptures to either of the other heavens is absurd. Equally absurd is any theory that turns all into a mere figure.

Our view is strengthened by an examination of the

connected word *dunameis*, *i. e.*, powers. It is singularly unfortunate that any lexicographer should interpret the "powers" as meaning the rulers of heaven, and refer these to sun, moon, and stars. I do not like to dissent from these interpreting translations, but the evidence compels me to do so, for *dunamis* in the New Testament in no place denotes a world or system of worlds, or a ruling body, solar or civil. While *dunamis* cannot be and is not the sun itself, it sometimes describes a virtue, excellence, energy, or force residing in the sun; *dunamis* being the quality of a thing, and not the thing itself. Thus we read, "His [Christ's] countenance was as the sun shineth in his *strength*" [*dunamis*]. (Rev. i. 6.) The sun was not the *dunamis*; it possessed *dunamis*. Better even than the lexicons to translate was Samuel Sharp, who in 1844 gave the world the New Testament translated from the Greek of Treggellès, and who renders our phrase in both Matthew and Mark, "And the *strength* of the heavens will be shaken."

According to Liddell and Scott, *dunamis* is not used in the classics to signify a ruling body, certainly not a solar or stellar body. These authorities give as its primary meaning, bodily and mental strength, then ability, influence, and authority. (*Lexicon*, p. 373.) Dr. Robinson says its first

meaning is physical, moral, innate and inherent power. (*Lexicon*, p. 194.) With these all others agree.

It is here to be observed that our Lord does not use *exousia*, a term rendered "power," and "powers," in Rom. xiii. 1, 2, which here refers to magisterial and civil authority, the term being also chosen to express our Lord's unlimited authority over all things. "All power [*exousia*] in heaven and earth is given unto me" (Matt. xxviii. 18), a power which we may rest assured will never be "shaken." But using *dunamis* it suggests the mutability of earthly things subject to Him.

Dunamis is from a root which signifies ability to perform an act. Thus, Luke iii. 8, "God is *able*." In Matt. xxv. 15, we have the words, "according to his several *ability*." It refers to the ability to do, and not the one that does it. When the lexicons refer *dunamis* to the individual personality of spiritual beings, as in the phrase "angelic powers," naming Rom. viii. 38; 1 Cor. xv. 24; Eph. ii. 21; 1 Pet. iii. 22, we think the word does not so much designate the angels themselves, but all inherent, adverse might or force that is set against Christ, whose powers are resistless. And so in Luke x. 19 we have an illustration of this idea, "All the power [*dunamis*] of the Enemy," *i. e.*, the enemy Satan. It is not Satan's legions

or forces, in the sense of the English term "forces," meaning armies, but rather the innate energy and subtile strength inherent in Satan; not the fallen angel himself, but the devastating energies that he possesses, the power he wields.

Dunamis is chosen continually to denote the divine energy, the unseen, acting, heavenly power as "the *power* of God" (Matt. xxii. 29), "the power of the spirit" (Luke iv. 14), the power of Christ" (Eph. i. 19), the power to work miracles—it being often translated "miracles" and "mighty works." It is the healing power; inasmuch as Jesus said, "I perceive that virtue [*dunamis*] is gone out of me." (Luke viii. 46. See also Luke vi. 19.) In all places the power is hidden, unseen, marvelous, saving or destroying: forces in nature and in God. In Heb. xi. 34, it is rendered "violence," *i. e.*, referring to the destructive energy of fire. In 2 Pet. i. 16, *dunamis* is coupled with Christ's last advent, and his "power and coming" are joined, while in Matt. xxiv. 30, we have, "They shall see the Son of man coming with power [*dunamis*] and great glory." This word so often used to set forth the miraculous power of Omnipotence, is also well chosen to describe the resurrection power. "And God both raised the Lord, and will raise us up by his power" [*dunamis*]. (1 Cor. vi. 14.) Blessed hope! Our God will, as it

were, dynamite the tomb ! Thus *dunamis* is seen to describe a quality of stability, an attribute of irresistibility.

But *dunamis* is referred to created things also, whose stability is at last to be shaken. And so in the form they now exist "heaven and earth shall pass away." (Luke xxi. 33.) In view of the nearness of that great day, O that the words of the apostle might penetrate to our inmost souls ! "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God." (2 Pet. iii. 2.)

CHAPTER XXVI.

THE BURNING DAY.

“The day cometh that shall burn as an oven.”—MAL. iv. 1.

“Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.”—1 KINGS xviii. 38.

“A precursory sparkle and beam and specimen of that fire to which one day the globe shall be a sacrifice in contempt of all its oceans.”

—Rev. John Foster.

The Greek *saleuō*, used sixteen times, describes a mental agitation, or perturbation, as in 2 Thess. ii. 2, “That ye be not soon *shaken* in mind,” also Acts ii. 25. It describes a wind-tossed weakling, “a reed.” (Luke vii. 24.) It is used in Luke vi. 38 to denote agitation, tossing, tumbling, and in Acts xvii. 13 it describes hostile turbulence; wicked Jews “*stirred up* the people.” In every other place it describes the earthquake force that shakes buildings, and the solid ground. (Acts iv. 31, xvi. 26; Heb. xii. 26.) The term seems to imply a vigorous and often a violent shaking; a shaking that is sensible, awakening, and alarming.

In the last cited text we are told that it is the power of God's voice that caused the shaking. And we are distinctly told by the holy apostle that when the heavens, or powers of the same are shaken, it is the voice of God that will bring it to pass. "Whose voice then shook the earth: but now . . . I shake not the earth only but also heaven [*ouranos*]."

All the old versions, Wycliffe, Tyndale, Cranmer, the Geneva, Coverdale and Rheims render *saleuo* "moved." In the Syriac we have "moved." also "agitated." Liddell and Scott give the classical meaning as "shaken, totter, reel." It sets forth a condition arising from an unbalancing of things, and stirring them from their foundations. A shaking heavens betokens a letting go of nature's restraining forces, an instability that warns of a general breaking up, or coming dissolution. This dissolution is divinely announced in Psa. cii. 26, where it is emphatically declared that both earth and heaven "shall perish." But the perishing is not annihilation, for we immediately read that the Creator's purpose is only to change them, and they "shall be changed." Not exchange them, but simply to change the old into the new. Now the earth with its appendage, the atmosphere, is in the course of the centuries to "wax old." An old, ragged, weak garment most fitly illustrates the coming condition of things in our world. An old

dress becomes shaky. It exhibits evidences of waning strength. It shows signs of decay. Its powers to protect are weakened. Old age totters, is easily agitated. Accordingly it is the *dunamis*, or strength, or quality of stableness, in the atmosphere which our Lord foresaw should some day be shaken. This would be the natural result of age and decayed powers. And how very natural, too, that the on-coming of such a time should be preceded by sensible premonitions of the final scene; that there be experienced shiverings, convulsions, turbulent skies, nay, an era of storms and cyclone, such as never was known before. Forces may be at work unseen to our eyes, but recognized by preternatural outward phenomena which warn loudly of approaching change. Prominent among these forces will be the subtile electric fires which man is seeking to tame for his use, but which may become his destroyer on a vast scale. This with the gases will perhaps be armed with new commission to devour. Electricity is now acknowledged to be the potent factor in all tornado and cyclonic aerial convulsions, and as everywhere the last great day is set forth as attended with storm, tempest, thunder, lightning, fire, and hail, the forces of the heavens must then come into awful play.

But how can the world be burned? Such is

the scoffer's question. On his lips it is like the fool's, who sneeringly asks, How are the dead raised up? (1 Cor. xv. 35, 36.) As if the energies of the Omnipotent God, who has perhaps never yet shown man a tithe of his power, that God who once sent on mankind the deluge of water, and consumed the cities of the plain to ashes by the hand of his mighty angels, were exhausted! Let no one doubt that He who created can also destroy. Nature (which is God in silent power,) itself may bring about the catastrophe, and if it fail, then divine miracle will supervene. There are many ways by which Peter's day of burning could by secondary causes and natural means be brought about. Thus:

If the latent heat in the earth were compressed and provoked to intense activity by friction or collision, from internal or external cause, it would set all nature in a blaze.

Were the restrained volcanic and earthquake forces let loose by removal of the pressure of the air, the globe would burst into a deluge of flame, and burn to ashes.

If the abundance of internal gases, oils, carbons, and other combustible, inflammable matter that seems to lie near and be approaching its surface be suddenly ignited, the fires would burst forth. These inflammable substances in immense quanti-

ties underlie all continents, and fears of coming catastrophe thereby are already expressed.*

Were the present equalized combination and constitution of the principal gases of the atmosphere, oxygen and hydrogen, to be broken up, and the equilibrium destroyed, the conflagration would be brought on with awful crashes and convulsions.

Were all the dangerous gases in nature to be suddenly liberated a frightful result might follow, and the world become an exploded magazine, or a burning coal mine.

If the carbonated hydrogen in the earth and air, and which may exist in vast quantities away out on the back of the atmospheric heaven, were set on flames by electric fire, the burning day would come.

Forces, subtilties, and chances exist in the world of which we know nothing. The subtle, invisible, luminiferous ether which pervades all the earth, air and space could become ignited, and the whole space of the skies at once be on fire and be dissolved.

Chemistry shows the solids of the earth to be but gases, and that water and rock alike could burn like stubble. The electric fire burns as if it

* The oil wells in the United States number 46,000, and pour out 130,000 barrels per day.

were thread, miles of iron wire in an instant. There is fire in all things.

A sudden and but temporary stopping of the globe while revolving on its axis would, it is claimed, produce an immense and consuming heat that would burst out in flames.

Comets are known to contain burning hydrogen. One of these flung upon the back of the atmosphere would set the world on fire. More than once such a collision has been feared and announced as possible, and the earth has had hairbreadth escapes.

A fiery comet of great size dashed by gravity upon the sun's face would kindle its heat to an unbearable and dangerous degree. Such a calamity has without doubt occurred to other suns, and may, as science admits, one day come to ours.

The mysterious fires of the sun may by its unknown internal forces be kindled to an awful energy. Its violent agitation at periodic seasons threatens the arrival of a danger point when its electric fires shall flash destruction to our world. Strange things are already happening.

One of the huge planets of our system is supposed at some time in the unknown past to have exploded into fragments. In its place to-day are seen 301 asteroids, or planetoids, the largest no more than 160 miles in diameter, and the first one,

Ceres, was never discovered until 1801. The fragments of a lost world! What dreadful force shattered it all in pieces? What befell one planet might befall another, and it "flee away" to be seen no more until the era of renovation. (Rev. xx. 11.)

We cannot suppose that our best astronomers are mad, and believe the universe is going to pieces; and yet the world was told so late as 1884 that the Greenwich astronomers, who are regarded as having no superiors in starry wisdom, announce that the star Arcturus, a sun of the first magnitude, seen as the largest orb in the constellation of the Great Bear, is now in motion, and discovered to be rapidly approaching the earth, and so straight is the line of approach that one day in the distant future the great sun will rush into our solar system and the resistless shock annihilate it!

Our Lord said there should be signs in the stars. Bright stars now known to be suns have from time to time faded from the sky, and utterly disappeared. Since the present century came in, down to the year 1880, some eighty stars have wholly disappeared from sight out of the blue dome. Some fade for a time, and then reappear. Are they burning and then restored worlds as will be ours, concerning which we read, that although destined to be made anew, yet at the Judgment Day for a season "no

place will be found for it?" (Rev. xx. 11; 2 Pet. iii. 12, 13.)

The Creator has said it. The world must burn. He has filled it with fire. It lies latent, but springs from the earth or air at his bidding to devour his adversaries. (1 Kings xviii. 38; Lev. x. 2.) Long ago in anger for the sin of man God kindled the earth's internal fires. Long ago he declared that some day the earth should be consumed, and all "its increase," which is the product of man's hands, should burn with it. (Deut. xxxii. 22.) Long ago he warned mankind that a day will come that "shall burn as an oven." (Mal. iv. 1.) Long ago the unerring pen of inspiration asserted the earth is stored with fire, and reserved for burning. (2 Pet. iii. 7.) So plain, so true is all this as to wring from Sir Charles Lyell the admission, "We may be allowed to share the astonishment of Pliny that a day should pass without a general conflagration." (*Geology*, p. 546.) God utters no idle threats, makes no vain promises. That day will come.

The sudden chances for the dissolution of nature are called by Prof. Nipher, "The hair triggers of the universe." In Jan., 1878, he sagaciously said, "We know not at what moment immense and to us wholly unexpected energies may be called into action. For all that our knowledge can tell the

volume of human history may be finished during the next hour. A great explosion on the sun may scorch us into cinders in a second. The earth may be dashed to pieces and dissipated into gas by collision with some immense meteorite. We may be involved in a nebulous atmosphere of combustible gas which would ignite a moment later; in fact, there is no catastrophe too great or too sudden to be consistent with the reign of law, and the continuity of action." (*Kansas City Review*.)

Very solemnly does Rev. Thomas Dick, LL.D., from a scientific and chemical standpoint, present the way by which the last conflagration may be brought about. He says, "How this appendage to our world,—the aerial heaven,—may be dissolved, or pass away with a mighty noise it is not difficult to conceive, now that we have become acquainted with the nature and energies of its constituent parts. One essential part of the atmosphere contains the principle of flame, and if this principle were not counteracted by another ingredient, or were it let loose to exert its energies without control, instantly one immense flame would envelope the terraqueous globe, which would set on fire the foundations of the mountains, wrap the ocean in a blaze, and dissolve not only coals, wood, and other combustibles, but the hardest substances in nature. It is more probable that when the last

catastrophe of our globe arrives the oxygen and nitrogen, or the two constituent principles of the atmosphere, will be separated by the interposition of Almighty power. And the moment this separation takes place, it is easy to conceive that a tremendous concussion will ensue, and the most dreadful explosions will resound throughout the whole of the expanse which surrounds the globe, which will stun the assembled world, and shake the earth to its foundations. For if in chemical experiments, conducted on a small scale, the separation of two gases, or their coming in contact with the principle of flame, is frequently accompanied with a loud and destructive explosion, it is impossible to form an adequate idea of the loud and tremendous explosions which would ensue were the whole atmosphere at once dissolved, and its elementary principles separated from each other, and left to exert their native energies. A sound as if creation had burst asunder, and accompanied the next moment with a universal blaze extending over sea and land, would present a scene of sublimity and terror which would more than realize all the striking descriptions given in Scripture of this solemn scene."

And Rev. A. F. Schauffler thus well answers the scoffers' "How?" "Careless men often laugh at the idea that this earth is ever to be consumed with

fervent heat. 'How can granite rocks burn?' they say. 'And how can oceans on oceans of water be consumed?' They think Peter must have been romancing when he wrote, 'The elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up.' (2 Pet. iii. 10.) Men consider this simply impossible. A little more knowledge and a little more reflection will show that when men laugh at these things their laughter is like the 'crackling of thorns under a pot.' (Eccl. vii. 6.) Wiser men know that the most fervent heat of which we know, is that made by the combined consumption of oxygen and hydrogen. We have seen a sword burned up in the oxy-hydrogen flame of a blow-pipe. But the oceans on oceans that cover two-thirds of our globe are made up only of oxygen and hydrogen. He who brought these two gases together and thus formed the ocean, could easily separate them by the word of his mouth. Thus it would need but a small flame to kindle such a conflagration as would melt this solid world. The materials for such a holocaust—are all here now." (*Sunday School Times.*)

In harmony with these warnings Prof. L. T. Townsend, of Boston, has thus uttered his convictions: "You can read in the heavens that the earth may be destroyed by fire any day, or any

moment. Increase the heat of our sun one thousand fold and the prophecy of Peter would receive instant fulfillment. When my skeptical friend says the idea of the universe being destroyed by fire is preposterous, we ask him how he knows, and before he can answer we point to the empty spaces where once shone the lost stars, and he is silent, if he knows anything. *The impression is deepening that we are approaching a crisis such as the world has never known.* Prophecies are being rapidly fulfilled, and even scientific men are somewhat uneasy." (Lecture at New Bedford, 1884.)

The dream of unbelieving and agnostic science that a very remote end can only be attained by the slow processes of nature in her moods of change, will prove a fatal snare. Christ comes again "suddenly." This doctrine is everywhere taught in the sacred Word. He comes "as the lightning." (Matt. xxiv. 27); the rapture is "in a moment, in the twinkling of an eye." (1 Cor. xv. 52.) "This great law of sudden transmutation is profoundly scientific, and reaches to all material existence." Says Dr. L. T. Townsend, "When that day and hour known only to the Father shall come, when the electric shock, as it were, is applied to the batteries of the universe, then quicker than the snapping of the fingers the whole face of the universe will change."

We have seen that the strength of the atmospheric heaven shall at last give way and its forces be shaken, weakened, and fail. But this cannot be without previous premonitions and signs. Is the world viewing these now in the periodic, frenzied, angry action of the sun, and its disturbance of the earth, sea, and air? No doubt of it. But what shall be when "the heavens depart as a scroll when it is rolled together?" (Rev. vi. 14.) Let the versions of inspiration answer. "The heavens shall pass away with a great noise" [*rhoizēdon*]. (*Authorized Ver.*) "Shall pass away with a rushing sound." (*Diaglott.*) "The heavens will suddenly pass away." (*Syriac.*) "The heavens shall perish with a terrible noise." (*Tyndale.*) "Shall pass away in the manner of a tempest." (*Geneva.*) "Shall pass with great violence." (*Rheims.*) "The heavens with a crashing roar shall pass away." (*Septuagint.*) "Shall pass away with a rushing noise." (*The Bible Union Ver.*)

The Greek *rhoizēdon* is a remarkable word. Peter uses the term in exact harmony with true science. John Wesley declares the statement to be "surprisingly expressed by the very sound of the original word." Nowhere else is this term *rhoizēdon* used in the New Testament. The rushing sound, the crashing roar, is the result of the shaking of

the *dunamis* of the atmosphere. The explosion rends the skies. The detonation is tremendous. It appalls the stoutest hearts. All the *Lexicons* define *rhoizēdon* to be a great noise; with a rushing sound; with a crash; to make a whizzing, or whistling sound; a sound resembling that made by a great storm! Alas, it is the last storm. And who shall live when God doeth this? What is this but a fiery tornado, wide as the earth, and on a tremendous scale? And may not the tornado and cyclone with its hot electric breath, its black fiery front, and resistless force be an emblem of the *rhoizēdon*, which still cannot be regarded as the annihilation of the air? But assuredly they now on the earth who live through the awful ordeal can only be the elect of God, who are previously caught away to meet the descending Lord!

It is, perhaps, to this awful hour our Lord alludes when he says, as Dr. George Campbell renders the passage, "Men expiring with the fear and apprehension of those things which are coming upon the world, for the powers of heaven shall be shaken." (Luke xxi. 26.) Fainting from fear, or expiring in death itself, may perhaps be the experience of mankind at this judgment hour. The fear seems to begin antecedent to the great *rhoizēdon*, and is begotten by the display of some

portentous sight in the skies, but culminates to its acme of terror now when the crash begins which seals the doom of all the race. For now sounds the voice of the archangel, and the trump of God.

CHAPTER XXVII.

SIGNS IN THE SUN.

“There shall be signs in the sun.”—LUKE xxi. 25.

The sun is but a spark of fire,
A transient meteor of the sky.

—Montgomery.

We have seen how the sun went behind a cloud as mysterious as that at the exode and the crucifixion, and was darkened by it in 1780, 1783. But this obscuration, though occurring at the predicted time, *viz.*, immediately at the close of the centuries of martyrdoms, and thus exactly fulfilling our Lord's words, may not have exhausted all the signs relating to the sun. The sun darkening recorded in Matthew, as foretold by our Lord privately on Olivet, may be one thing, and the signs in the sun (terms which teach a plurality of solar signals), which were first named by Jesus in the temple, and narrated by Luke, may be another thing. The sun signs may vary in locality and character from clouds in our sky to the

face of the sun itself, and in a general sense still be solar signals. Thus, likewise, lunar and stellar movements of a phenomenal and premonitory character that shall affect the bodies of these orbs, may proclaim to mankind the uncertainty of their abode, and prove harbingers of the great consummation.

The sun is the brightest and most conspicuous object in the heavens. At creation it was made a ruler (Gen. i. 14-18), and poetically it is "the powerful king of day." It is the monarch of our solar world; it is the hub of the solar wheel. Cicero styled the sun, "Leader and President of all." Pliny calls him, "Strong Ruler." Rosenmuller describes him as "The celestial ruler of the earth." "The sun," wrote Prof. R. A. Proctor, "is Ruler, Light, Fire, and Life of the Planetary system." The sun is the binding power of the vast solar wheel and exercises an instant lordship over all the orbs that circle around it. "The sun," says Sir John Herschel, "is the source of the very possibilities of our existence on earth." "It is," exclaims Proctor, "an emblem of the Almighty in being the source whence all that lives upon the earth derives support." And Dr. S. P. Langley writes: "We are called into existence by a great central fire by which we continue to exist from one hour to another." (*Pop. Sci. Monthly*,

Nov., 1879.) In the same strain C. Flammarion says, "The sun is but a star: the torch of our light: the focus of heat; the ruler of terrestrial life. We bow to it as the prince of stars." (*Wonders of the Heavens*.) It is no wonder that in the early days of the race, when mankind had through the cunning of the serpent lost sight of the Creator, they worshipped the sun, imagining it to be a presiding God, or the palatial residence of one. (Ezek. viii. 15.)

"Let them—sun and moon—be for signs." (Gen. i. 14.) The Hebrew term *oth* rendered "signs" in its first usage here in Scripture may signify an omen, a portent, or a wonder. For such a use among other astronomical and chronological uses the Creator made the sun and moon. Harmonious with the divine plan in creation, and the varied and important uses to which God puts these orbs, is the utterance of Jesus, "There shall be signs in the sun, and moon, and stars." So the expositor Knobel interprets the words in Genesis, referring it to solar darkenings, eclipses and fiery appearances. In addition to the signs already given I come now to notice the solar signals of the last half century.

The sun's bulk is 1,253,000 times greater than that of our earth, while his mass is 316,000 times greater; hence the sun effects the earth with a force

316,000 times superior. Of the seven primary planets and 301 planetoids which revolve about the solar centre in elliptical orbits, four are very large, *viz.*, Jupiter, Saturn, Uranus, and Neptune. Jupiter the largest is styled by astronomers "The Giant Planet." It is 90,000 miles in diameter, which is more than the diameter of eleven earths. Its mass or matter is 300 times greater than the earth's, and its bulk nearly 1,300 times greater. It moves in its orbit 46,000,000 miles nearer the sun at perihelion than at aphelion. Its energy is such as to draw by attraction comets and meteors out of their orbits. In size, as compared with the earth, Jupiter is as an orange to a pea. Is it therefore any wonder that this giant sometimes disturbs even the sun?

Saturn's volume or bulk is 700 times, and her mass 90 times greater than the earth's. Her diameter is 70,000 miles, which is equal to nearly nine earths. Omitting Jupiter, all the other planets have a mass equal to no more than one-third that of Saturn. Its attractive force exceeds the earth's 90 times, and at perihelion it is nearly 98,000,000 miles nearer the sun than at aphelion. Out of Uranus 74 globes like our own could be made. In mass it is twelve and a half times larger, while its diameter is 33,000 miles, equal to four diameters of the earth. At perihelion it is the vast dis-

tance of 163,000,000 of miles nearer the sun than at aphelion. Neptune's volume is 105 times greater than the earth's, but in mass it is only sixteen and three-fourth times greater. This planet is 37,000 miles in diameter, or more than four and a half times that of our earth. The difference between its distance from the sun at perihelion and aphelion is over 50,000,000 miles. The total mass of these four giant planets, as compared with the earth, is as 420 to 1, and when nearest the sun this gravitating mass is sufficient to give them a decided energy to agitate and derange the solar centre, by attraction, and thence by reflex action to disturb all our universe.

What is the sun? Apparently a globe of tumultuous flames 852,584 miles in diameter, and turning about on its own axis once in twenty-five days. Says J. N. Lockyer, "The stars and sun shine, because they are white hot; they are globes of the fiercest fire." Says Proctor, "The light of every sun is that arising from the incandescence of matter intensely hot." The spectroscope shows the gas hydrogen in all the suns; our sun is "an orb aglow with fiery energy, and filled with clangor and tumult." Fifteen metals are discovered in the sun, among them is magnesium. The gaseous atmosphere of these burning metals extends perhaps hundreds of thousands of miles above its

surface. The spectroscope, says the astronomer, C. J. White, shows these solar protuberances or red flames to be "masses or tongues of burning hydrogen gas." Here then is a gigantic eternal fire.—What feeds it age after age? God alone knows. One thing we do know; the sun's great heat is able to reach and burn, and smite to death, men on earth. (Rev. xvi. 8, 9.) There is here suggested fearful possibilities in the future. "A great explosion on the sun," writes Prof. Nipher, "may scorch us into cinders in a second!"

"Signs *in* the sun" means signs *at* the sun; signs seen on the sun's face. The sun-spots had little or no history till 1600–1610. Then first Galileo and Fabricius gazed in wonder at them through the telescope. Men began to study them, but they are still as great a mystery as is the blood and fire on the face of the sky. From the first the spots were observed to come in groups and at certain periods. During certain years none were seen,—then sixty would be counted at a time. In 1779, Sir William Herschel saw one with the naked eye that was 50,000 miles in diameter. Nevertheless in all the eighteenth century no scientist expressed alarm for the sun's fixity or safety. Not so to-day.

The years 1838, 1839, 1849, 1850, 1859, 1860, 1870, 1871, were maximum sun-spot periods. In

1839 Capt. Davis saw one 187,000 miles in length, and having a total surface of enormous dimensions. One so huge was never seen before. It was from the year 1859 and on that the spots commenced to attract wondering attention, and astronomers began to behold the sun with awe, and to express fears of its stability. The present half century has confessedly been most remarkable for the vast number and huge size of these solar mysteries, and their established influence upon our world.

Previous to 1860, writes Prof. Langley, we only knew that the sun was a white hot globe, with spots upon it, and with a corona; and Schwabe had observed the periodicity of the spots. Then the minimum and maximum period was discovered, and strangely, the sun was seen to have different periods of rotation on its axis, its equatorial zones rolling faster than its polar regions. All these are still mysterious. Since that date a thousand glasses are turned upon the sun. Some wonderful stories are told. In 1862 English astronomers announced the discovery of gigantic individual bodies in the sun. They were 500 and 1000 miles in length. Some said the huge and visible forms were living things; beings whose vital force gave us heat! Scientific authorities, smiled, but the forms are still a mystery. It is not impossible that

the sun may be the marching ground of God's mighty angels (Rev. xix. 17), who are invulnerable to flame. (Judges xiii. 20; Dan. iii. 25.)

On September 1st, 1859, two astronomers in England at different stations while watching sun-spots were startled to behold the facula on the spot-edge instantly flash into an unprecedented and intense brilliancy, and in five minutes to move over the sun's disk, a distance of over 34,000 miles. Presto! Then a mighty magnetic storm began on earth, the needle became powerfully excited, the northern and southern auroras flashed with rare splendor, the telegraph wires were burthened with electricity, and the entire globe thrilled and throbbed under the influence of the strange energy. The sun was in commotion. Telegraphic machinery was set on fire, and burnt out, *and the pen of the instrument was followed by flame, and its characters traced in fire.* Men were astonished in all the realm of science. The instant motion, the explosion, the varying light, the tumult in the sun suggested change! It was days before the mysterious solar storm subsided; then the earth which hung so immediately in the sun's grasp, lay quiet again. But the solar eruption was a new thing, and a mystery to all.

In 1869-'70 the minimum period of spots having passed, the sun was again in ebullition and strewn

thick with dark spots. Huggins, of England, saw one spot move quickly over its face a distance of 100,000 miles in one second! A single spot was seen in May, 1870, having an area of 320,000,000 square miles. In October, one group of 200,000,000 square miles was observed to stretch across the solar disc one-fourth of its diameter. In February a group of spots seen by English observers had an area of 1,458,000,000 miles, and in September Prof. Langley, in this country, witnessed at one time hundreds of spots, the area of but one of them being computed to be 2,300,000,000 square miles. In November, 1870, the *Evening Post*, N. Y., reported three contiguous spots whose area was 8,649,000,000 square miles. The sun passed through "remarkable changes" — there were seen "cyclones," and "black cavities," all declared to be "of unusual magnitude." With one spot a hundred times larger than the entire surface of our globe, the sun changing, and nature quivering in its witnessing for God, Prof. E. Colbert, in the *Western Monthly* for August, in tones of alarm wrote: "The present year, though previously indicated as one of maximum, is marked by the appearance of *an extraordinary number of spots, which have no parallel in number and magnitude within the space of a hundred years.*" It is well known that the following year, 1871, was styled

by Victor Hugo and others, "The Black and Terrible Year." It was a phenomenal year.

Then occurred the vast conflagrations that took on a new and electric character, the like of which was never known on earth in any city. First, when on Oct. 8th and 9th, 1871, Chicago went down in "a hell of flames," and 335,000 persons were imperilled; 100 persons burned in the flames, and 100,000 left homeless,—there being 18,000 buildings consumed, and \$180,000,000 worth of property destroyed. Then Boston, on the memorable Nov. 9th, 1872, enveloped in hot flames, entailing a property loss of \$80,000,000, at the extent and magnitude of which calamities the whole world stood for a time appalled and awed, asking, Are these the judgments of God? No such gigantic fires are known in past history. They surpassed those at Rome, Constantinople, London, and Moscow.

The great West, in 1871, was desolated by prairie and forest fires, and electrical tornadoes which filled the air with fire balls and fire clouds; fires of awful magnitude, siroccos that made multitudes gasp for breath and exclaim, "The end has come," while the world supped on horrors. There were fires 300 by 100 miles in size. Clouds of burning hydrogen consumed scores of towns. The flames moved with fearful rapidity. Tens of thousands of men, women, and children were made

homeless; pine and prairie territory as large as all New York State was devoured by the fierce element; from 2,500 to 3,000 persons perished in less than ten days, and the property loss was incalculable, but not less than \$100,000,000.

To know the fierce consuming heat of the electrical wind flames, one has but to recall the fire that to the wonder of all men reduced to ashes the very stones at Chicago, the heaps of dead at Peshtigo having no mark of violence upon them, but lying as if killed by a dynamo, and the melted iron that lay around on the ground, and the hydrogen clouds that, flashing with electric fire, held carnival all through the wilderness of the West. No man ever saw the like in all time's history.

Feb. 4th, 1872, brought a marvelous aurora. Earth felt the mystic thrill. All the telegraph lines in the world were effected. The ocean cables could not be worked by battery. They were held in the grasp of the huge magnetizer, the sun. On all lands, earth currents took possession of the wires and run them. No human power could eject the flashing intruder. All man's batteries were overpowered. The globe quivered. The needle in the compass became wild, and would fain have leaped from its place. The mystic fires which were of all colors, and shapes, and hues, were now seen by men living in all parts of the earth; north,

south, east, and west. Harper said, "Not only was this aurora one of the most remarkable of recent years because of the wide extent of its visibility, but it seems to have been attended with *electrical disturbances* that are as yet *unparalleled in the annals of science* for their intensity, if not for their duration and geographical extent." (*Mag.*, June, 1873.)

The Almighty God exhibited his wonders on the face of the entire heavens, and there was seen the prophetic blood, and fire, and pillars of smoke. Men had written that "The Earth is Sick,"—was the sun also sick? What meant these freaks and convulsions, these chills and solar agues, and spotted fevers? Was it indeed true, after all, that the whole creation is groaning in pain?

One of the most singular of changes seen in that decade on the agitated face of the solar orb was that discovered by the Italian astronomer Tacchini, who during the summer of 1872 through his glass beheld the entire face of the sun over-spread with burning vapors of magnesium! It *was a new thing*. No one had ever seen its like. Then a great wail went up from a thousand thoughtful pens, and men mournfully exclaimed, "Earth's sun is mutable? If the great strong central hub give way what will become of the wheel!"

William Herschel had, in 1801, believed that

the sun's fires were electrical; it was a gigantic electric light. Secchi, at Rome, had said, in 1873, that there is a periodic variation in the size of the sun, and the very idea startled the world. C. Flammarion, sustained by Prof. Proctor and Prof. Holden, affirms that "by telescopic examination the sun once declared fixed and incorruptible is stripped of its two distinctive qualities of fixity and incorruptibility." (*Wonders of the Heavens*, p. 148.) "Do not favor stability," writes Prof. Langley. And he adds, in a sober vein, "When we consider that the thickening of this solar atmosphere would bring back the age of ice, or its thinning carry our polar regions to tropical temperature, . . . we can feel no certainty of the future constancy of the solar heat, nor of our protection against such changes as seems to have befallen other suns in space, and against which we are powerless to guard." (*Pop. Sci. Monthly*, Nov., 1879.) And more than one secular writer, totally indifferent to any token in sun, moon, or stars, of our Lord's nearing advent, were yet constrained to quote the text at the head of this chapter as now receiving its accomplishment. And why should we not proclaim this fact, for the signs *in* and *at* the sun were beheld by mankind transpiring *on its very face*, and right before their eyes!

Sir John F. W. Herschel asserts that the lumi-

nous and startling outbreak in the face of the sun, Sept. 1, 1859, "May be considered an epoch, if not in the sun's history, at least in our knowledge of it." (*Familiar Lectures*, 1872, pp. 76-81.) Since that epoch what wonders has a third of a century of time brought forth! With what mingled admiration, astonishment, surprise, and sometimes apprehension, have the eyes of astronomical science watched the sun! And still to this hour all its mighty throbbings and changes are pronounced a mystery! Is it not well and safe to call them the foretold "Signs in the sun?"

A very startling statement was set going in the press at this time, *i. e.*, 1869, to the effect that the sun was putting forth from its heated equatorial regions a column of electric light, as Prof. J. D. Steele called it, in the *Elmira Advertiser*, or tongue of fire, as others said, which from time to time was darting out, then receding, then advancing again towards the earth, as though to devour our insignificant ball. And in 1870, the *Buffalo Express* said the vast column of magnetic flame was stretched out menacingly a distance of 45,000,000 miles. The sun's atmosphere was highly excited; there were successive flashings and coruscations in the sun; the gigantic tongue reached further and further across the gulf of 92,000,000 miles, and some said it had imparted a new and

glowing light to every planet in the solar system. But was the fiery coruscation ever to reach the earth? Ah, that was the burning question! Now all should know the origin and grounds of this strange and alarming report.

Prof. Langley, one of our best students of the sun, said, in November, 1879, that it had been discovered that the mysterious coronal of fire clouds which surrounds the sun was wonderfully projected outward from the vast equatorial region where were most of the spots, this protrusion of the coronal flames, or fire tongue, reaching as at first thought about 1,000,000 miles; then later others estimated it at 5,000,000; then Proctor, Lockyer, and others stated its extent to be 7,000,000. Then the astronomer Ennis made it 10,000,000; then Langley 14,000,000, and in a thinner form he thinks it extends at times 30,000,000, or even 40,000,000 of miles in the direction of our globe. This menacing extension of the corona was unknown to the old astronomers. Since the first photographs of the sun in 1868, and the great eclipse of 1878, it is admitted by all. It possesses an aspect both astounding and fearful.

The flashing and coruscations I have referred to were distinctly noticeable in the last several decades. In the period from 1870 to 1875 observers claimed that the coronal fire had reached Venus, and newly

illuminated that planet until it shone like a sun. Some give the flames the name of columns of magnetic light. That the influence of this overflow of the sun has been felt on earth in a strange way is certain. The whole chromosphere and atmosphere of the sun is highly excited and disturbed. The seething column of blazing gas, and the changes in its form, lustre, extent, and even constitution prove the central orb to be a fickle, mutable, variable star from which disaster may come.

If here we let Young and Langley tell us what the sun is, it will not diminish our convictions of possible danger. "The sun's whole surface" says the latter, "is composed largely of metals turned into vapor in this heat, and if we could indeed drop our great globe itself upon the sun it would be dissipated as a snow-flake;" and the former writes: "The appearance is as if countless jets of heated gas were issuing through vents and spiracles over the whole surface, thus clothing it with flame which heaves and tosses like the blaze of a conflagration." And this consuming flame is caused by, or operating with shrinkage or contraction as generally asserted by astronomers. Dr. Young accepts Helmholtz's theory of solar shrinkage and writes: "If this theory is correct (and there is every reason to accept it), it follows that in time the sun's heat must come to an end." (*Astronomy*, p. 225.)

So early as July, 1869, the astronomer of the *London Spectator* said that the vast changes then going on in the physical constitution of the sun powerfully effected the electrical condition of the earth, and might some day not only throw all telegraph cables into dire confusion, but even *cause the sudden disappearance of our whole system* after the fashion of other solar systems which have thus disappeared. And the astronomer of the *New York Sun*, on May 23d, 1870, said, "The sun is beginning to be an object of *great anxiety* to many scientific men, the spots assuming of late *an appearance which astonishes astronomers*, and is calculated to alarm that class which fancies that it can detect *portents of the future in the heavens.*"

The infidelity of the secular press and the fears of science are here manifest. Christians are not alarmed. Their mental condition over these wonders is well expressed three centuries ago by Martin Luther, who said, "When I shall see the signs in the heavens, I will shout Glory to God!" Christ is coming back to the earth from which long ago he ascended to his Father's throne, and he in warning is hanging out his signals from the face of the ruler of day, the brightest luminary in earth's skies. A merciful God means that all shall behold his wonders and be without excuse, because duly warned.

CHAPTER XXVIII.

SIGNS IN THE SUN.

“And there shall be signs in the sun.”—LUKE xxi. 25.

The stars shall fade, and the sun himself
Grow dim with age, and nature sinks in years.

—Addison.

There came on at the next sun-spot period in 1880—1886 another critical era, how critical it was is known only to God. Earlier authorities had calculated a massing of perihelia forces to occupy a space of five years, but later it was proclaimed by astronomers that in the narrow circle of two years or less there was crowded the perihelia of the four giant planets. Jupiter passed the point nearest the sun in September, 1880; Neptune October, 1881; Uranus in December, 1881, and Saturn in September, 1882. “So close an approximation to the synchronous perihelia of the four largest planets has not occurred since the Christian Era,” wrote Prof. A. Hall, of the United States Naval Observatory, Washington, D. C. When it is considered that the aggregate of their

total mass averaged 89,000,000 miles nearer the sun than when farthest from it, it is quickly seen that their attraction, acting on the sun, may have had much to do with the extraordinary commotion that everywhere followed the "great Perihelion." The astronomer, Dr. N. T. Carr, in his work on *The Sun*, p. 5, admits that such a conjunction of the planets "will suffice to draw the sun towards them for a distance quite equal to *one-half* its diameter," or over 400,000 miles. Others calculated a change of the solar centre of 1,000,000 miles.

The astronomers, Prof. Langley and Prof. B. G. Jenkins, F. R. S., also acknowledged this "Perturbating movement," as Carr styled it. "We may expect extraordinary magnetic phenomena during the next seven years," wrote Professor Jenkins.

So early as 1872, Dr. M. L. Knapp, in the columns of *The New York Medical Journal* for October, had with much research and learning called attention to the coming crisis. All medical authorities predicted calamities for mankind. Scientists in all places were anxious, and the years seemed pregnant with events of strange and unusual character. When the fatal half-dozen years came on, the sun's centre of gravity appeared as if actually tossed about, and solar tumult began.

The spots were huge; the fiery orb appeared as if boiling over with rage. On October 7th, 1880, a month after Jupiter had come 46,000,000 miles nearer the sun, Prof. C. A. Young, at Hanover, N. H., witnessed the most extraordinary solar uprush, or explosion, that perhaps ever occurred. At eleven o'clock A. M., he saw the sun-fires shoot quickly up from its hot face and mount to an elevation of 60,000 miles, the movement being at a speed of 300 miles a second. At 11.30, the tongue of flame stretched up and away into the coronal spaces 150,000 miles. A little past noon it rose to the altitude of 350,000 miles! Then in half an hour the wondering astronomer saw the great flaming hydrogen, or electric tongue, disappear from sight. Both Proctor and Langley concede that some of these solar movements have a speed of 500 miles in a single second. What gigantic force impels them, we ask? We stand in awe and exclaim, "Our God doeth wonders!"

All the universe then began to show evidence of disturbance; planetary malign influence seemed to be established. The maximum sun-spot seasons were known to be coincident with Jupiter's nearest approach to the sun. Men saw and gave up faith in solar fixity. It was most certainly now proved to be a variable star. It was changeful. It had at times an increased heat and brilliancy.

Motion on its surface was strangely accelerated. Was the Ruler of Day going mad? Beyond anything else ever previously known the sun gave evidence of being an enormous dynamo electric machine, generating and flashing out far and wide electric fires. Langelý saw on November 16th, 1882, a spot of 2,200,000,000 square miles, and the same cavernous whirling pit was at Greenwich, Eng., seen and calculated to have an area of 2,600,000,000 square miles. Trouvelot, near Paris, saw an outburst of masses of luminous hydrogen vapor cloud move out from the sun's face, Aug. 16th, 1885, and in Sept. 9th, the same year, observers at New Zealand saw in an eclipse, the red coronal flames shoot out, the startling phenomenon being *visible to the naked eye*. "They were," says Young, "clouds of incandescent hydrogen at high elevations." These loftiest prominences shot far out into space.

The coronal flames or fire-tongue, which had in the previous decade become an object of earnest attention, became still more protruded and strangely actuated. Proctor, in a paper in *Rough Ways Made Smooth*, has traced for three centuries past the connection of the red coronal flame with the major sun-spots. Some unknown connection does exist. The flame varies. In 1871 it was very complicated, took on a pink color, its light

came from glowing gas, and it was ten times brighter than half-dozen years later. It expands as the sun-spots or outbursts increase, and sometimes resembles sunlight itself. It has been seen to flicker like the light of a gas illumination, the light in it then being violently agitated and its brilliance such that the naked eye could not endure it. *Did it touch our skies* in that solemn decade 1880-1890?

The phenomena of 1880-1886 beggared all description. I cannot here name all the strange things of those years. They were *anni mirabiles*. Memory recalls with vividness some of the wonders. There were on man and beast mysterious and deadly plagues; cholera and small-pox disastrously visited the nations; diphtheria devoured; droughts, blights, pests, insect plagues ravaged the world; canine madness raged; and there was elemental war, jerky winds, tornadoes, cyclones, deluging cloud burst, electrical storms, unaccountable furious heat then abnormal cold, floods, enormous waterspouts, mirages, and mock suns. In but six days in July, 1881, there died of heat and sunstroke, in Cincinnati, O., 414 persons, the mercury at Stockton, Kan., standing at that time at 114° in the shade. London reported "the highest temperature ever recorded in England." In the short space of a year seven comets rushed into

our system to the terror of men and the magnetic needle, the last being wild with speechless alarm. "A thing almost if not quite unprecedented," says Prof. Young, LL. D., "is that in Aug. 1881, for a little time two comets were conspicuously visible to the naked eyes at once and near together in the sky." (*Astronomy*, p. 395.) Then, in 1882, a vast comet swept the skies, having a tail 100,000,000 miles in length, and rushing towards the sun passed right across its disc, but utterly invisible to man during the transit, moving 1,000,000, miles in three hours. It was seen on the sky when 470,000,000 miles distant, and was visible for six months, from Sept. till March, 1883. Enormous hail was reported to have fallen at one time, in a Western State, to a depth of five feet, one hailstone weighing eighty pounds. An aerolite struck the earth in Pennsylvania, on Sept. 14th, 1885, that was estimated to weigh 200 tons. Cyclones rushed and roared, and seemed ready to uproot the very rocks and devour the solid land. There were features stamped on this eighth decade never to be forgotten. Many were vaguely apprehended by the masses, but watchful eyes saw and recorded all. All men said the sun was the far off agent of mischief and evil.

On September 6th, 1881, came the wonderful "Yellow Day," when unheralded, and never ex-

plained by science or philosophy, the heavens from Michigan east to the Atlantic Ocean, and from Canada to Pennsylvania were overspread with a curious and alarming luminosity, like the glare of a vast scarlet flame, that permeated all space, and mingled with it a weird and mystic obscurity. All nature changed colors, all lights burned strangely, all faces blanched with fear. It was a terrifying obscuration of the atmosphere by a substance from the skies without, men knew not what.

Various were the names given by the press to the uncommon scene: "A Weird Sky," "A Day of Darkness," "The Fiery Fog," "The Topaz Sky," "The Saffron Sky," "Brazen Tuesday," "A Copper Sky," "The Red Day," "Old Gold," but generally it is remembered as "The Yellow Day."* The tint of the sky was yellow and green. If one viewed the outer air through a window or any other opening it seemed to be pervaded with the reflected light from some vast conflagration. In some places the air took on a pinkish hue. In other places the sky was a light olive, shading off to a live green at the horizon. When the sun came out it was "like a pink ball amidst yellow cushions." "Very peculiar," was the term one

* My account of it is gathered from 36 New England dailies, published in six States.

used in describing the light, upon its being analyzed by the spectroscope. The spectrum, ordinarily three inches long, was found only one inch. The red vibrations of light travel slowest; the violet fastest, but seen in the spectrum red, yellow and green remained, but blue and violet were almost wanting. "A queer day," "a strange, uncanny day," men said.

The light was mysteriously devoid of refraction. Clear white sunlight appeared to be utterly gone out of the sky. Yellow mastered and overcame all other colors. Nature wore a jaundiced look mingled with a lurid glare. The heavens became a saffron curtain. The sun before it and after it was of a blood-red hue, and for hours "looked like a ball of fire." The glare was menacing, and truly phenomenal; men could not turn their eyes from the lurid brassy look above them. It is "a sickening gloom," said one; "A ghastly gloom," exclaimed another. "It was evident that something unusual was going on in the heavens," said the *Providence Bulletin*. "There was something terrible in the scene," said the *Boston Journal*.

The strange light, so destitute of refractive power, was trying to the eyes. If one's shadow fell on the page, he could not see to read. It was like the electric light which casts the darkest shadow known. Distance to an object was so

changed that it was all uncertain, and appeared shorter than it really was, while all objects near by had a curious distinctness, and were outlined by light, luminous edges, or halos. Every blade of grass was tipped with light, but it was not white sunlight. Was it electric? No one could tell the true color of a flower; all things looked strangely unnatural. The startling hues of all green colors in nature were amazing. The hue became livid, as if coated with paint. All the electric lights turned to a bluish color, and wore a dimmed, sickly look, but millions of gas jets burned with the white flame of the electric light. The ruddy flame in the burdened air took all colors out of other flames, so that furnace flames, gas jets, window lights, lamps, etc., usually red, became white or a sickly pale, and showers of red sparks from a blacksmith's hammer were transformed into silver spray. If one looked up at a round red glass window it appeared like a huge silver dollar. What put this weird lustre on all things? The millions of beholders were surprised, puzzled, awed, and troubled.

It was a day long to be remembered in Boston. The golden pall began to enshroud the city and all Eastern Massachusetts at seven A. M. By noon it was as dark as at seven P. M., on an ordinary night in September. Between one and two P. M., it was

impossible to read without artificial light, but the darkness was quite unlike that of night: it was unearthly, and it wearied and pained the eyes to see the gloomy glare. The gloom somewhat resembled late twilight, and in it birds could scarcely see to fly, and dashed by close to people. Workmen in shops who dealt in colors could not detect their differences, and were forced to suspend work. Cleanly washed clothes to a woman's eyes appeared as if dirty. Thousands of gas jets were lighted. Locomotive headlights on some roads were burning as at night, and danger signals were hung on the rear of trains. Truckmen in some instances carried lighted lanterns, and in the general bewilderment business was seriously impeded.

Many great mills, and hundreds of schools were closed, workmen and workwomen went home in suspense, and thousands of school children fled away in affright. The countless lights of mills and shops wore a spectral appearance. Cattle ceased feeding. Katydids began their night-songs, and birds sung as if the evening had come. In some places, where it was darkest, bats and owls came out, and fowls went to roost. Lamps were called for in numerous cars, and crowds halted in their hurry, and gathered in excited groups to watch the sullen skies and ask, What is it? A strange quietness came over the whole land. During all

the gloom there was felt most sensibly a motionless oppressive air. Not a zephyr moved the leaves. No vitality invigorated the air, and many almost gasped for breath; while in very numerous cases persons fainted away, and some were under such deep dread as to be made sick. "A terrible sense of oppressiveness," said the press, "pervaded all nature," which in the gloom seemed to "be waiting in dismay." "The air was absolutely stirless," wrote one. Not a leaf quivered, and the stillness of death all day seemed to presage the tornado, or earthquake, or some frightful outburst of nature's forces from above or below—but what? In the strongest souls the feeling was uncanny. Sea captains said it forewarned the hurricane, but no convulsion followed the phenomenon.

A graphic pen thus records the scene: "When the brassy sky made daylight dark, every utterance, sacred or profane, concerning *the time when this heaven and earth shall pass away*, ran by some crooked path into the minds of sensible men and women. Even those of us who were able to look the supernatural straight in the face, were yet swamped in uncertainty as to the natural issue. Could anything less than a tornado, an earthquake, or some other dark outcome of the unknown forces of nature ever proceed from that sinister-looking

canopy, which changed the most familiar things into something weird and uncanny? It was a mountain of momentous strangeness." (M. E. B., in *Boston Journal*.) As to the cause, forest fires had nothing to do with it, said the United States Signal office, and also the *Scientific American*. Astronomers had predicted unusual atmospheric changes, meteoric disturbances, magnetic and electric commotion at this time. They came. On the Yellow Day the barometer sunk very low. At Saratoga, N. Y., the centre of the area of solar electric influence, the needle was strangely affected. The mystic force that actuates it utterly ceased, and under the rare skies was void of all magnetic influence, and the needle remained *in any position in which it was placed!* The critical period had come when, in the words of Professor Proctor, "our physicists have (recently) detected well marked signs that the planets in their courses influence the sun's atmosphere, and generate his spots in some manner yet unexplained," and "this self-acting, stupendous, thermo-gravito-electromagnetic machine, the solar system," as the astronomer Dr. M. L. Knapp well calls it, was agitated in all its vast planetary circles as perhaps never before since man was on the earth!

On top of the lofty "Equitable Building," in Boston, at one time five hundred anxious people

crowded the roof, gazing in awe at the heavens, and questioning the scientific signal station agent. Out afar over seven States and Canada, just where, in 1780, some 700,000 people had beheld "The Dark Day" that followed immediately after the great tribulation, now more than 10,000,000 of men, women, and children beheld one of the foretold "Fearful sights and great signs from heaven" (Luke xxi. 11); a sure proof of the occurrence before the eyes of this generation of the signs in the sun. Actuated by congregated and combined mysterious forces, the great central orb in angry mood was rolling in its own shattered debris and vapors, and was throwing off far into space luminous and nebulous clouds. *Was one of these flung upon the earth?* And yet this strange day was but the beginning of wonders.

"Earthquakes and volcanic eruptions are caused, under the united attraction of the sun and planets," wrote Dr. Knapp. And science concurs. Java burst forth in a fitting mundane volcanic response to the volcanic eruptions heaving the hot breast of the sun. "It was the most gigantic outburst on record," said the united press. All Java's 50,000 square miles shook, and its 19,000,000 inhabitants trembled, while 100,000 helpless souls went down to death in the convulsion. It occurred on August 26th-30th, 1883, and "the outbreak was felt all

around the world," said the *N. Y. Sun*. Papan-dayung Mountain, 7,000 feet high, was split in twain. Krakatoa, 2,800 feet in height and five by three miles in bulk, was tossed into the air, and, sinking, almost disappeared. Prof. Sekiya estimated the mountain earth displaced at 2,982,-000,000 tons. Sixty-five miles of circular mountain range sunk out of sight, and 50 miles square of territory was shattered or engulfed. A great tidal wave arose to a perpendicular height of 135 feet, and sea waves were propelled to the south shores both of Africa and South America, at the rate of 400 and 500 miles an hour. The roar and thunder of the agonized mountain were distinctly heard 3,000 miles distant, while all about the convulsed region the murky and impenetrable air, thick with dust, ashes and pumice, made all as black as the most rayless night. Barometers all over the world were disturbed by the concussions and air waves. These swift and violent air waves travelled out in every direction from the great eruption all over the earth, at a speed of 674 and 706 miles an hour, one wave moving west, and *making the circuit of the globe three and a quarter times*, or 82,200 miles ere it died away! "It was," says the *Boston Journal*, "the crowning horror of a year which was singularly marked with horrors." The seismic blow, perhaps of solar

origin, left its mark on the trembling earth, never to be effaced until the Creator cries, "Behold, I make all things new." (Rev. xxi. 5.) If it be indeed true that "Nature is but a name for an effect whose cause is God," then how loudly did the Java convulsion witness for Jehovah, and warn mankind of the instability and uncertainty of his earthly abode; especially when we add to it 1,155 huge spots that vexed the sun, and 589 tornado and cyclonic winds that swept our land in that memorable year.

Following the appalling convulsion at Java there came "The Red Sunsets," a strange atmospheric coloring that enveloped the entire globe, and was witnessed with awe and alarm in *all* countries by *all the nations*. The sunset skies became crimson, the sun became green, and then blue; an unknown haze permeated all the upper air, and the heavens appeared as if on fire. These phenomena lasted several years. No historian of celestial portents had ever recorded such a sight at any previous period in human history. There was again "blood and fire" on the face of the sky (Joel ii. 30), and "it promised," said John Ruskin, "if anything only evil."

There also appeared a mysterious ring or corona around the sun, of a dusky, coppery, or reddish light, forming a circle of a most distinct color,

having a radius of fifteen or more degrees, and while farther out the sky was unusually blue, close around the solar orb was seen a brilliant silvery white, or bluish glow. The astronomer Thollon, of Nice, affirmed that the change appeared in November, 1883, and the meteorologist Von Bezold, of Munich, said the silvery whiteness and coronal ring were *never seen before*; English and American astronomers corroborating their novelty. There appeared a marked change of color all about the sun, and the overflowing white light glared intensely where previously was open blue sky. The ring was seen best at noonday, the red fires best at twilight, yet the ring was visible all day, and sometimes appeared around the moon at night.

What is it? was the inquiry on all lips. Some savants had a dry air theory of reflected rays; some an aqueous theory. Many at first concluded it was dust from the appalling eruption at Java. Helmholtz thought the substance floated in the air at a distance of forty or fifty miles from the earth. Prof. Ross' view that it was a peculiar atmospheric condition *of solar origin* was most reasonable. But was it vapors from coronal flames? Was it sun-soot? It was all new, and day and night the aspect of the heavens was most unnatural and ominous. The total aspect had a kindred origin,

and without question or doubt it was one of the "signs in the sun." In this country the red sunsets first appeared during the last week in November, but in Brazil they came August 30th, only three days after the Java horror. Could Java dust travel by any wind current 140 miles an hour for 72 hours, or 10,000 miles in three days? Impossible. At Trinidad, September 2d, that same year, there were blue suns and green moons; at Ceylon green suns, and the next month Ceylon had the red sunsets. On the whole line of the equator the sun was seen to be of a green color. The inhabitants of South America were terrified at the sight.

In Europe the fiery skies were supposed to be immense conflagrations, and in numerous cities the fire departments turned out. The like occurred in several of our own cities. Sometimes the moon and stars looked greenish, sometimes the color was a dirty yellow. At Rome, the sky turned all colors, and savants said it was a meteoric atmosphere. At New York the sky was a pale lemon yellow, which turned to a vivid crimson. In England there was seen a pearly mist, then a pink color, then green and yellow, and "swords of fire." *Gallignini's Messenger* called the scene "A magnificent aurora borealis which dyed the heavens in blood."

In 1884 these strange actinic colors continued. At Rochester, N. Y., there were green skies and a green sun; then came the crimson. New England saw the colors again and her savants concluded it was not Java volcanic dust, but cosmical or meteoric dust. In India that year the skies were again green with a yellow tinge. In all Asia they gave rise to fears of *impending woe and disaster*. The red light looked like a great fire burning far away below the horizon. At New York, in Jan., 1884, the western horizon was seen to light up with a golden hue, then turn orange, then crimson, and then violet, and while the west looked red the east was green. Objects on earth appeared tinted with the colors, and the glare painted the earth and snow a ruddy hue. Meanwhile the conclusions of scientists were in surprising disagreement, and when the colors reappeared in 1885, Prof. Swift, of Rochester, told the world that sun storms increased the brilliancy of the many colored skies which seemed to vary with the solar outbreaks, indicating a great physical connection! And there was extraneous and nebulous matter in the atmosphere which originated from the sun, said the astronomers! Yes, O world, *these* were His "signs in the sun." Will you believe it? or "will you wonder, despise and perish?"

For the earth is old, and the stars are cold,
And the leaves of the judgment book unfold.

CHAPTER XXIX.

SIGNS IN THE SUN.

“And there shall be signs in the sun, and in the moon, and in the stars.”—LUKE xxi. 25.

When the solar splendors fail,
When the crescent waxeth pale,
World! do thou the signal dread,
We exalt the drooping head;
We uplift the expectant eye,
Our redemption draweth nigh.

—*Charlott Elizabeth.*

And now it appeared a proven thing that it was the evidently deranged, varying, and mutable sun that caused the red skies, colored orbs, and actinic heavens; the coronal circle or ring, together with the unprecedented aerial horrors and electric phenomena connected therewith. I have in a previous chapter traced the coronal protuberance or tongue of fire which first attracted scientific attention in 1869, 1870, and which was periodically elongating towards the earth. We judge the *earth moved through these vapors of solar debris*, or clouds of electric fire in her orbit about the sun during those eventful years. The earth itself was running the

gauntlet between disturbed and disturbing worlds, and the ordeal was a trying one.

Henry C. Maine, the able astronomer at Rochester, N. Y., daily watched the heavens from 1880 to 1886. He found a correspondence in time between the most terrific storms on the earth and the most gigantic storms in the sun, or with spot activity. "The red sunsets," he wrote, "is regarded as one of the most remarkable meteorological events of modern times. The strange feature of the red light was its long duration after sunset, and a peculiar halo or corona about the sun by day." In a most interesting paper, in the *Sidereal Messenger* for October, 1886, he tells us all about these signs and wonders. His paper is entitled "The Red Light," a most suggestive and significant name when we consider that on all railway trains in all the world the red light is ever the *danger signal*. He describes the red light thus: "The light after sunset was usually of an orange red, or a rose color, and reached far up toward the zenith in the form of an arch, with a bright spot at the highest point. There was also a bright spot and colored arch in the east opposite the sunset point, as if produced by reflection. The horizon to the north and south was also lighted with red until a late hour, sometimes nine o'clock. On a few occasions the light assumed the form of alternate

sections of rose color and blue sky, with auroral action in the colored streamers. One of the most interesting exhibitions of the kind was upon the 19th of September, 1885. At nearly every exhibition, when the rose color was prominent, auroral action could be detected. The phenomena of the sunsets changed rapidly, arch succeeding arch with changing colors as the sun went lower and lower. The halo by day had an ashen or salmon tint on the outer border, which shaded into the sky. The border was irregular, being extended in various directions at different times. The ordinary ring or halo about the sun has edges well defined, with more or less display of prismatic colors."

Mr. Maine says the red light came in Nov., 1883, when the sun-spots were most active and violent. The earth was vexed with dreadful storms and destructive floods. For several years the red skies, green suns, and cyclones came in all cases after great solar disturbances. In no case did this law vary. When on December 2d, the red light was not seen, the sun was nearly clear of spots; as soon as new spots appeared, then, in forty-eight hours the red lights came again, and faded as the sun-storms disappeared. He traces this coincidence through all the years 1883, 1884, 1885, to 1886. On Feb. 19th, 1884, when two new sun-storms came on, six Southern States were swept

by tornadoes, and the sky was lurid red at midnight. A sun-storm, March 25th, developed tornadoes in seven States. It was the largest group of active spots seen. April 1st, "a great chain of sun-spots, and tornadoes in five States." "During June, 1885, *the sun was the seat of convulsions of a most remarkable character,*" says Maine, and storms in all our world followed. A bright hydrogen cloud of enormous area floated or flashed out and shone on the face of the sun, brighter than the sun itself. It was photographed June 12th. "On its appearance the bright rose-colored spot above the sunset point—before described—*lighted objects like a second sunset, and appeared self-luminous.*" This being true, then our skies and globe at that wonderful time were instantaneously held in the grasp of the angry maniacal solar orb. Terrible thought!

Then the halo round the sun turned from white to salmon color, and the sunsets took on the color of rose, and anon of orange. *There was evidently a physical connection between what astonished and awed mankind was beholding on our skies, and what was going on in the perturbed sun.* The halo was seen about the sun for a year or more; the red sunsets appeared and disappeared for several years. Java burst forth in August, 1883. Our scientist does not exclude volcanic dust from Java pervading all the upper air as a possible factor in produc-

ing some of the curious phenomena. He thinks heat and electrical action, elevated vapors, and may be dust, high in all the atmosphere, nevertheless *unusual conditions existed*, and all was supplied by "the sun's intense activity in that five years." No doubt of it. And we believe an overruling Deity supplied all the conditions necessary to produce these portentous things. The sun is God's creature. He made it "for signs."

The sun's vaporous envelope of blazing hydrogen increased now the nebulous matter about that orb, which passed out among the worlds of the solar system. There was great increase of the irruption of sun-vapor, and it passed away as vapor and smoke rise in our atmosphere. *The vapor shell about the sun was, during those years, enormously extended; the sun-vapors and electric tongues protruded into distant worlds, even into our earth!* The earth, after the great throb of its broken heart at Java, was perhaps involved in its own dust, and the sun also for millions of miles about it seemed *enveloped in its own nebula arising from mighty explosions*. "The sun," says Maine, "has the reputation of being a nebulous star." Tennyson says, in "*The Princess*,"

"There sinks the nebulous star we call the sun,
If that hypothesis of theirs be sound."

The sun's vaporous envelope is thus shown to be

enormously extended during great solar activity. At other times it may not be so extended. My readers will here refer again to the views of W. M. Williams, on page 397. Prof. Maine notes the fact that the sun's intensely active period was stretched out two or three years beyond the ordinary limit. This fact all authorities assert, and it is possible that his royal majesty has never since been "himself again," and never will be. "Bearing all these facts and themes in mind," writes Maine, "is it not probable that the violent solar eruptions during the past five years have so loaded and extended the solar envelope that *the nebulosity has become visible, and that the visibility began in the autumn of 1883?*" This envelope became visible through vapor at an abnormal height, "*and the corona of 1881-1886 was much greater than any previously seen.*" The condition of the sun changed the condition of the envelope about it, and also affected the earth's atmosphere. The red light in its length was dependent on solar conditions. Young, Lockyer, and all had asserted that hydrogen in a luminous state is found all around the sun, and at great distances out from it. It is shown that the intensifying of terrestrial phenomena in 1880-1886 was very pronounced, and the fearfully augmented record of tornadoes, cyclones, and floods is a conspicuous part of the history of those

years; and is spread out everywhere in the whole press of the world. Maxima sun-spots cause these.

“Given this corona or envelope with sufficient density towards its outer edges to reflect the sunlight, and we have the rose-colored arch with its bright spot, which followed the sinking of the sun, with the brilliant reflection in the east; also the sunrise effects which were quite as notable. Given this corona, and the character of this sunset would change from day to day through the changing condition of the vapor and possibly volcanic dust in our atmosphere. When the atmosphere was heavily laden with vapor and possibly dust from Krakatoa, the arch would be lost in the orange red glow of the gorgeous sunsets, as on Nov. 27th, 1883, and later dates. When the dust had settled, if it ever was in our atmosphere, at the latitude of New York, the rosy arch would persist as it did, and the corona would remain also by day. The arch lighted, the dust and the watery vapor, and the image of the arch was projected on our atmosphere; but when dust and vapor were at a minimum, the arch alone was seen, with a faint rose color. The color is one that might be expected from the character of the vapor, mostly hydrogen, in the sun’s envelope or corona.”

In confirmation of Maine’s explanation, which I have so fully given, *The Scientific American*, Jan.

2d, 1886, is quoted as saying that the astronomer Tacchini when on *Ætna* in July, 1885, from a height of 10,000 feet saw the sun surrounded by a white aureola concentric with a magnificent corona of a coppery red, which near the horizon was changed into an arc of great extent. On the high mountains of Europe in all those years the solar corona on a clear sky was *so visible as to strike all beholders*. All the dwellers among the Alps and on the mountains agreed in affirming that the phenomena was *something entirely new*. Maine is silent on the prophetic aspect of the solar condition, and none of the scientists seem willing to admit frankly that these are probably our Lord's foretold sun signals of his own last grand second coming. Reflecting upon what is here presented, I can but think of the *London Spectator's* suggestion, "What if this glowing solar chromosphere bursts its bounds?" and of the words of Prof. Nipher, "An explosion in the sun may scorch us into cinders in a moment."

Are sun-spots or solar eruptions new? It is difficult to say. Probably before the telescope came, they were not noticed. Supposed to be coincident with the Northern Lights and to have the same origin; yet history testifies that from A. D. 1114 to 1560 there were no auroras seen in the skies. Dr. Halley asserted in the eighteenth

century that no Northern Lights were seen in England for more than 80 years previous to 1560 and none of any great magnitude for 140 years previous. Shall we infer that the sun then was quiet and not throwing off coronal flames? Again, Wolf, and after him Proctor, tracing the sun-spot periods say, "We can go back to the year 1567, though not quite so securely as we could wish." He is scarcely able to trace them back so far. The sun-spots, writes Proctor, "behaved in a strange way, between 1645 and 1679." There was a maximum in 1639 and in 1655—the cycle being 16 years—then 21 years elapsed between two successive minima, 1645–1666, so that in 36 years, from 1639 to 1675, there was only two great spot periods. "There is no other instance on record, so far as I know, of so long a time as this, for only two spot periods," he affirms. How shall we account for the long absence, I have shown, of the Northern Lights? And if, as Proctor says, the years 1639–1675 exhibited "a wild irregularity of the sun-spot changes," and they occurred only twice in 36 years, how could three or four centuries go by and there be seen no auroras? *Is it not very probable that the sun was not then as now in disorder?* Surely the inference is that the solar spots and excited dangerous looks of the sun in our day were not visible in Luther's time. Further

more, from 1581 to 1620, the aurora was not seen. In all this 40 years "we have no such phenomena on record," says the *Edinburg Encyclopedia*. If synchronous with, and related to the sun-spots, how explain their absence? These long seasons of neither spots nor auroras show a quieter sun in the old days than in this nineteenth century. A violently agitated sun, unknown 400 years ago, is evidently a new thing. It attracts universal attention and earnest study, and it gives good ground for fear of sable days ahead. Nevertheless Christians should bear in mind the divine injunction in Jer. x. 2, and "Be not dismayed at the signs of heaven." All these only fill the devout believer with admiration of the omnipotence of God, who condescends to be called in the prayer, "Our Father." The sun is "HIS *sun*." (Matt. v. 45.)

The magnetic storms of this perihelia period were the most extraordinary ever known. The history of these prior to the coming of the electric telegraph is all unknown, if there was one. I take notice of but one of these mysterious influences of "the fire of God," *viz.*, that of Nov. 10th-19th, 1882. It was the longest and most severe ever known to visit the earth. Its great culmination was reached Nov. 17th. At that date the skies day and night were filled with the flashing auroral wonders. It was accompanied by a sun-spot de-

scribed by G. P. Serviss in the *Pop. Sci. Monthly*, June, 1883, as "of enormous size," its area covering 2,400,000,000 square miles of the solar surface, or 120 times the entire surface of the earth. "It was," he says, "a gigantic spot" exhibiting "tremendous forces" in "chaotic fury." The magnetic storm was "*one of the greatest on record*, which crippled the telegraphs almost all over the civilized world." It was "a hurricane of magnetic forces." Wires were worked without batteries. Some wires were utterly inoperative. Startling phenomena occurred. The ocean cable became silent. From the wires and instruments there leaped sparks of fire. Switch-boards took fire and were burned. Keys were melted. Operatives received shocks. Practical telegraph men said *the power of the disturbance exceeded all previous similar visitations*. Meanwhile, wrote Serviss, for several years it had been one furious play of cyclones, tornadoes, storms and floods.

The press teemed with marvelous accounts of the storm, both in the aurora and on the wires. It prevailed all over the continent from the Atlantic to the Pacific. It was as violent and wide-spread in Europe as in America. Solar electricity filled the atmosphere and took possession of the millions of miles of wires. At one time not a single wire leading out of Boston could be used. The elec-

trician, E. F. Leighton, with a long experience, said that whereas such storms had formerly occurred only once in the 10 or 12 years, *now since 1880, there had been half-a-dozen, "and their severity much greater than formerly."* On open keys sparks would form arcs on the relays like those in the Edison lamps. Solar electricity neutralized the electricity from the batteries. The countless currents of human thought were superseded by "some wild sprite-like outer influence which darted its own unintelligible messages along the wires, and emitted violet-colored sparks at the keys." *Was it the Sun whispering Christ's last advent at hand, and foretelling the end of the age?*

The electricity was unbridled, wayward, wild and willful. The instruments flashed sparks in countless numbers. "It was *very unusual*," said a Washington despatch, that there should be an aurora of such an effect in the daytime. Chicago reported the disturbance, "*Unlike any heretofore experienced*, as it appears to act upon the wires in strong waves; the heavy current constantly changing polarity." The strange energy would itself work the wires, and on the longest quadruplex wire in the world running 1,200 miles, from New York to Cape Breton, messages were sent without man's batteries. At Milwaukee for many hours the current *was so strong as to keep an electric lamp*

burning! It seemed to presage a time when the sun might light all our lamps with an inextinguishable flame.

At Detroit, Chicago, St. Paul, Denver, Olympia, San Francisco, etc., the heavens at night were illumined "bright as day." St. Paul reported "the skies were of a blood-red color, and the displays grand and fearful." Detroit said, "It surpassed any auroral phenomenon witnessed here in the present generation. The whole firmament was aflame with electrical bands of light, stretching from the whole round of the horizon to the zenith; appearing, disappearing, expanding and contracting, flashing up to the zenith, retreating to the earth, whirling and palpitating, and making the firmament look like a vast tent made of ribbons of flame." All colors were seen; silvery white, bright green, yellow, lurid, soft pink and blood-red, all of unusual brilliancy. At Milwaukee, "The whole vast heavens was one grand canopy of dancing flames, of every conceivable hue and shape, moving in all directions. These mighty fires would simultaneously dart up from every part of the horizon, north, south, east and west, and with lightning speed sweep upward to the zenith, lighting the earth almost as bright as day. Again they would circle round and round the heavens from zenith to horizon, producing the most gor-

geous wheel of fire ever human eye witnessed. At other times they would flash out first in one part and then another of the sky—great sheets of lurid light, or else dart hither and yon, in different directions—majestic tongues of flame in fantastic colors and shapes.” Thus did millions on millions of human lives run close to these mighty and unexplained forces, how dangerous then, or in the mysterious future, is a secret with God. After that wonderful day and night the strange storm was “*the talk of the world*,” for it had again beheld “Fearful sights and great signs from heaven.”

In the years 1880 and 1885 all the planets were greatly disturbed. They exhibited spots, wore various colors, and showed explosive appearances, and vast changes. Great Jupiter moving in its orbit at a speed of eight miles a second, or 500 times faster than our swiftest railway trains, was strangely affected. In 1858 a huge spot was first seen on its face. In 1870 its cloud belts changed hue, and turned to a green yellow, and then a darker yellow. As the great maxima came on, in 1879, on August 22d, the spot reappeared, huge in size, and red in color, 24,000 miles in length, and surrounded by a narrow sea of light looked like a fiery continent. Then a change came over this star which effected its brightness and altered the tint of enormous spaces. Was it

the extending solar corona we have already noticed? In 1880 the spot became a green yellow, then it took on an orange color, then a red, or fiery hue, growing to the enormous size of 30,000 miles in length and 18,000 miles in breadth or width. The astronomers said that from pole to pole changes of vast magnitude were going on with great violence and rapidity. Then students of the stars asked, "What is Jupiter doing?" (*Pop. Sci. Monthly*, April, 1880.) The inquiry was anxiously made, for on the face of the giant planet there were hurricanes of fierce motion, and winds were said to blow at a speed of 200 miles an hour; and all through this perturbed period, and until the giant moved away again from its close proximity to the sun and for several years until the great spot faded, the sun was described by its students as "*looking angry*." All its excited changes at this time were greater than any previously known or recorded, and continued for a longer time.

Under the power of the intense solar commotion, was it any wonder that the moon should become intractable in her motions? Gradually from 1880 on she seemed to leave her regular astronomical road, and to move lawlessly. Astronomers are puzzled to know the reason. Our wonder is that the universe did not go to pieces. Dr. C. A.

Young writes: "The moon's orbit is continually changing in place and form, writhing and squirming, so to speak, under the disturbing force." He styles her erratic actions "Lunar Perturbations." (*New Astronomy*, p. 274.) Prof. L. T. Townsend, in a public lecture in 1884, alluded to this lunar phrase and said, "Scientific men are somewhat uneasy. The moon is behaving strangely; her actual place in the heavens is so far from her calculated place that a sailor may be misled as to his longitude at least five miles. What does this mean? Perhaps not much. *Perhaps it means that the beam of the universe is beginning to tip.*"

Down to the present time the moon has ever by astronomers been regarded as a dead planet. No eruption has been seen on its surface, no change witnessed as transpiring in its body. But now Prof. J. L. Ray, of Ashland, Va., who has been studying the moon through a telescope, says, there has recently been extraordinary volcanic action on the planet. He says that on the night of June 22d, 1891, tremendous energy over the whole surface presented itself. "I saw that what of late have been considered great gray plains are in reality great seas, or else a molten mass, as I saw immense sheets, seemingly of water, thrown through the lunarian atmosphere, and finding a resting place at least 1,000 miles from where they

formerly were. I saw several great mountains sink—the whole moon swayed to and fro, and everything in the lunar heavens was in the wildest confusion. I gazed with intensest awe upon this awful spectacle for hours, until the confusion finally subsided, and there seemed to be a dead calm as before. I feel fully confident that the moon was thrown several degrees out of her course, and she is also perceptibly nearer, perhaps 20,000 miles.” (*Boston Journal*, July 17th, 1891.)

The *Journal* adds, “No other astronomer appears to have noticed these disturbances.” This may be so, but it does not throw the matter in doubt. No astronomer but Dr. C. A. Young witnessed the explosion in the sun, Oct. 7th, 1871.

Dr. Townsend, as also do others, refers to some force that was disturbing Mercury, Saturn, etc., a force that astronomers have not yet been able to discover; these planets in 1883–1884 being in violent agitation as beheld through the telescope. And he adds, “From all this it is not unreasonable to infer that something will take place which will make men’s ears tingle.” Thus commotion in the sun, moon and stars, and an incipient shaking of the powers of heaven, agitated the souls of men all through the critical decade. Men began to inquire, “Is the earth firm on its base?”

And now a new thing transpired. On Jan. 1st, 1885, so great had been the disturbance in the solar universe that, in some alarm and by common concert, all the astronomical observers in various parts of the world began taking observations, to ascertain if really the vast geological changes going on in the earth had altered the position of the centre of gravity of our storm-tossed and earthquake-smitten globe. Then later on and recently we are told that it is discovered that the latitude of different cities varies, and terrestrial latitude had become a variable and unstable thing. Berlin, Potsdam and Prague in less than six months' time, in 1889 and 1890, diminishing half a second of an arc,—then Berlin increasing again during the summer of 1890. The cities of central Europe are declared by competent authorities to be moving up and down toward and away from the North Pole in an unaccountable periodic movement; all of which indicates that under some powerful impulse, external or internal, the direction of the earth's axis is changing. The phenomenon is attracting earnest attention for its mysteriousness and significance. But "signs in the earth beneath" also are among the things foretold in the inspired Book. (Acts ii. 19.)

And all these and other unusual phenomena were attributed directly or indirectly to the shaken,

shattered, changed, mysterious Solar Hub ! About all put on record as being the result of its angry action ! All coming when the so-called perihelia periods were moving on or going off. I claim that for strangeness and mystery, for violence and destructiveness, for extent, variety, and vastness, for awful grandeur and portentous character, these groups of events were never equalled. We recall Luther's words, "A something, strikingly awful shall forewarn that the end is near."

These things "perplexed the magi." Still the strictly scientific accounts of all these abnormal phenomena were rigid, concise, pruned, official and cold. Some scientists are conservative and prim ; many are agnostic or sceptical. Nevertheless all are uneasy. The solicitude is all but universal, and comes to the surface in many ways, and sometimes overflows and tips the lips and the pens. Generally this class accord but "superstition" to those who fear God and cling to the authority of his written Word, and wait the return of the Bridegroom-King. But in view of all the strange and solemn utterances of our day, we candidly ask, "Are the Adventists the only alarmists?"

CHAPTER XXX.

THE WAR OF THE ELEMENTS.

"Yet once more I shake not the earth only, but also heaven."—HEB. xii. 26.

Deity involves the heaven
In tempests ; quits his grasp upon the winds,
And gives them all their fury.

—*Anon.*

We cannot be too deeply impressed with the significance of the portents witnessed in all our system at various times since 1860. With instability in the sun, and all the planets changing under the force of some disturbing and destructive element, it is no marvel that our earth and atmosphere were troubled. But how shall I fitly describe the aerial convulsions of that decade to which human history furnishes no parallel? Never were the winds let loose with such a warrant to destroy. Their work of devastation, and number, and increase is written up, and this story of sun-portents and their effects would be incomplete without a sketch of them. "There is no subject," writes Prof. H. A. Hazen, "in the whole science of meteorology of such

absorbing interest as this of tornadoes."* Is it any marvel when they are coming to be counted by thousands, and their victims by tens of thousands? Most striking is the general conviction of science that *solar electricity, or over action of the sun causes the cyclone and tornado*. Sun-spots and tornadoes show great electrical action, and are due to such unbalanced action, says Hazen. Electrical energy transmitted *at once* from the sun sets going the vicious whirling winds. Meldrum, in Asia, and Poly, in the West Indies, proved by lengthy investigations extending the one 33, and the other 100 years, that there are twice as many tornadoes at the maxima periods of sun-spots as at other times, and later researches confirm the conclusion.

In the 67 years that passed between 1814 and 1881 there occurred in the Western States 316 tornadoes. But the later great tornado period began in the last years of the decade when the sun-eruptions began to be seen, and when Ellison, Ill., on June 6th, 1858, was destroyed. Thence onward through the several decades their fury has been augmented, and their area widened. Trustworthy records commenced in 1873. Very shortly the cyclones began to create a general alarm in all the Western States, and safety caves were formed

* See *Tornadoes*, by Lieut. J. P. Finley, 1887, and *The Tornado*, by H. A. Hazen, 1890.

in which to hide from their fury. In 1878 the cyclones redoubled their violence. Says Lieut. John P. Finley, "The cutting off of the forests has no immediate connection with this atmospheric disturbance, and yet there has been a *large increase* of the number of tornadoes in this country since 1878. There is no possibility of preventing their occurrence." (*The Forum*, Sept., 1890.) Hazen seems unwilling to admit this increase, but figures tell. His attempt to show that they are not always immediately occurrent with sun-bursts, only makes the cause of tornadoes all the more mysterious. But Dr. Knapp has shown that the disastrous result is likely to come a few years after the planetary conjunction arising from the cumulative effect of the great forces. Evidently the whole electrical apparatus of the universe is deranged, and in an unusual manner the secret fire is wandering about unchained, lawless, and rampant. These resistless winds now sweep where they never did in previous years, and the area of devastation by them seems extending wider and wider.

Finley counts 600 tornadoes from 1874 to 1881, a period of seven years. These visited 49 States and Territories, but were most frequent in Georgia, Mississippi, Kentucky, Ohio, Indiana, Illinois, Kansas, Missouri, Iowa, Michigan, and New York; the months of April, May, June, and July being

most crowded with their visitations. Some features of those occurring in the seventh decade are terrible to think of. I take it from my records of "The Black and Terrible Year," 1871. June 2d, "Extraordinary sulphurous cyclone near Mason, Ill., emitting an odor like burning sulphur, pervading the air a mile from its track. It was an inky-hued, revolving cloud, rolling over the ground, flashing and hissing, with electrical discharges like the sound of musketry; 80 feet in width, and progressing three miles plowing the earth to a depth of six inches, and burning with intense heat everything in its path."

Again and again the cyclone was described as the wind cloud of blackness and fire, rolling over and over with a frightful roar, flashing electricity, and inspiring terror; "the most terribly grand spectacle ever beheld." Imagination could easily picture it as the lost angel Satan flung out of heaven, and now in his anger riding "like lightning" over the woe-smitten earth in his chariot of fire. (Luke x. 18.) The *New York Times* of this sun-spot period said, "Scarcely in the memory of man have tornadoes been more frequent or more fierce." In the summers of 1870 and 1871 whirlwinds, hurricanes, typhoons, cyclones, and tornadoes swept every land. Beginning in 1872, Hazen gives for eight years ensuing to 1879, eight cyclones that exceeded all others in horrors. Then

in 1880 no less than ten of these most terrible ones occurred, and thence on to March 27th, 1890, when the Louisville cyclone killed in that city 76 persons, injured 200 others, and destroyed in property \$2,500,000, and on its long destructive way left 400 dead. There occurred in these ten years no less than 50 tornadoes and cyclones of a most destructive character. Such was the awful catastrophic feature of the critical decade. S. W. Glen, of the Signal Office, who, on August 28th, 1884, watched a tornado cloud closely for an hour and a half, reported that its primary factor was *electricity*! How abnormal then at times must be the state of the sun! *How near to the danger line do we come?*

Hazen informs us there was an enormous increase of both sun-spots and tornadoes in 1883-1884. The reader will recall the fact that these were the two years following immediately after the two years of perihelia of the four great planets, and when the sun was feeling the cumulative force, and undergoing the severest strain. It is to be noticed also that 1883 and 1884 were the years of the red sunsets already described. Lieut. Finley informs us that while at the sun-spot period of 1870-1875 there occurred in six years 144 tornadoes and cyclonic winds, yet in the great sun-spot period between 1880-1887 there occurred in seven years no less than 1,298 of these! Beginning his

count with nine tornadoes in 1870, Finley goes up to 280 in the single year 1886! On Feb. 9th, 1884, the startling record of no less than *sixty tornadoes in one day* was made, "Something not paralleled by anything in American meteorological history so far as written," exclaimed the *New York Tribune*. These destroyed 10,000 buildings, killed 800 people, and wounded 2,500 others, the awful visitations reaching eight States. During this year of 1884, with no warning in advance, and for causes utterly unknown to exist in our atmosphere, and only attributable to the shattered Ruler, Light, and Fire in the heavens, then exhibiting his "signs," there occurred on 59 days in 16 different States, some 172 cyclones, that destroyed 1,054 lives, wounded 3,861 others, and inflicted a property loss to the value of \$10,000,000.

In a comparison of great sun-spots and solar eruptions with cyclones on our earth, the following table from Hazen's volume presents the relative number of each from 1873 to 1888.

Years.	Tornadoes.	Sun-spots.	Years.	Tornadoes.	Sun-Spots.
1873	8	701	1881	169	730
1874	15	601	1882	286	1002
1875	69	272	1883	589	1155
1876	68	122	1884	461	1079
1877	111	92	1885	374	811
1878	108	24	1886	243	527
1879	92	49	1887	183	300
1880	269	416	1888	259	100

In the table it is seen that as many occurred in the two strange years 1883, 1884, *viz.*, 1050 tornadoes, and 2234 sun-spots, as occurred in all the other seven years that lay between 1876 and 1885.

Summing up the terrible story of havoc by electric winds, Hazen says that from 1873 to 1888 there occurred of tornado visitations in this country alone 2,221, which caused a total property loss of \$32,965,000, one single tornado destroying \$4,000,000 in money values. It adds to the general "fearful looking" when this student of such phenomena tells us he is forced to conclude that the real devastating agent is *electricity* created by and flowing from the SUN! (p. 80.)

It was at the close of this cyclone decade in May, 1889, when Rev. T. De Witt Talmage, D. D., in a sermon on "The Wonders of Our Day," from Joel ii. 30, exclaimed, "Cyclones everywhere. Satan, prince of the power of the air, never made such cyclonic disturbances as he has in our day. And am I not right in saying that one of the characteristics of the time in which we live is disaster cyclonic?" No doubt ours is a time of intense activity on the part of the fiend-angel Satan, but let us not forget that this aerial prince had no power to wield the destroying winds until God gave him permission. (Job. i. 12, 19.)

Surely the hand of God is in the awful winds.

Do we not read that God is the creator of the winds (Amos iv. 13), that they are his winds (Exod. xv. 10), that he by his power brings them "out of his treasures" (Psa. cxxxv. 7), that he can stay the wind's roughness (Isa. xxvii. 8), or cause the wind to rend the very rocks (1 Kings xix. 11), that it is our God who "causeth his wind to blow" (Psa. cxlvii. 18), and that Deity even rides "upon the wings of the wind" (Psa. xviii. 10), and "hath his way in the whirlwind and in the storm" (Nah. i. 3)? And as "The winds obey him" (Mark iv. 41), is it not true, as a Christian writer has said, that the aerial electrical forces are "The Cyclones of God?" And if the electric fire is the potent factor in the cyclone, and this fire is "the fire of God" (1 Kings xviii. 38, Job. i. 16), then is the resistless energy of these winds but the sweep of the destroying chariot of Omnipotence riding forth in his wrath, and portentous of retribution in its visitations. And they must be viewed as harbingers of the day of wrath, when the whole aerial heaven shall roll up as a scroll.

It was in the midst of this one of the most fearful years of time, in the season of green and blue suns and moons, actinic skies, strange obscurations, extraordinary solar protuberances, flashing electric fires, destroying cyclones, that the *Christian*

Witness exclaimed, "Some very strange forces are at work in the upper air," and the *Christian Herald* soberly asked, "Are not these the predicted signs in the sun?" And observant of the unusual phenomena seen everywhere, as beheld in obscure skies and fitful winds, and when the sun had shone in London in all the year 1883 but 974 hours, John Ruskin, the great English writer, without any fixed faith in the speedy coming of our Lord, or belief that the signs thereof were occurring, but strongly impressed by the changes in the atmosphere, wrote and published in 1884 his two celebrated lectures on "*The Plague Storms of the Nineteenth Century*." His work produced a sensation. Voltaire laughed to scorn the famous prediction of Sir Isaac Newton that before the world should end men would travel at a speed of fifty miles an hour; and knowing the philosopher had studied his Bible styled him "a dotard," and when the God-fearing *litterateur* Ruskin spoke, the infidel science of England laughed, and said he was beside himself. But are we sure who is the dotard in this case?

Mr. Ruskin gives his views of the meteorological condition of our planet as the result of long observation, study and attentive thought; observations reaching back over a period of forty and fifty years. In all this time it appears he had been a

student of the air, its colors, its movements, the winds, and clouds. Forty years ago there were storms that cleared away and were done with; the lightning purified the air, winds blew with some regularity; weather was severe but orderly, and we had the non-electric cloud. But not so now. Since his youth all has changed. Clouds have come, and winds blow, never seen or known when he was young. It began in July, 1871, and has gradually come over Europe, until what the French term "Gray Winds" are universal. These new, strange clouds were never seen forty years ago, *"and they were never seen but by now living or lately living eyes."*

No past history describes such clouds. The best old meteorologists do not name them. No tradition of the air from 1831 to 1871 named or spoke of these new and ugly clouds. No scientist or poet names them. It is a new storm cloud. It is a wind which is, says Ruskin, the plague-wind of the eighth decade of years in the nineteenth century. He declares this eighth decade is *"a period which will assuredly be recognized in future meteorological history as one of phenomena hitherto unrecorded in the courses of nature, and characterized eminently by the almost ceaseless action of this calamitous wind."* The plague-cloud and wind is sometimes a black east wind; it is awful and

unaccountable. The clouds are then a dry black veil, no ray of sunshine pierces it. It is his belief that the young painters of to-day never in all their lives saw a clear sky. It is generally a strange, bitter, blighting wind that blows all ways. They are winds of darkness. Instantly on blowing, this wind darkens the sky. He never saw it thus before. The wind not only blows from all ways, but it blows tremulously. The leaves of the trees shudder; they quiver as if in anger, fear, or distress. The wind itself is of the bitterest, nastiest, most poisonous blight. It has a fitful flutter, and it is an intermittent wind. It interferes with drawing in color, and the darkness of this new plague-wind is always accompanied by deadly chill, unless electric conditions forbid it. "At one time," he says, "I could scarcely stay in the woods for the horror of it," "the sky pitch dark; diabolical clouds over everything."

He describes results: "*The weather will sulk three months without letting you see the sun, and send a cyclone inside out every Saturday afternoon, and another outside in every Monday morning.*" It was not so when he was a boy, nor did England, France, and Italy, as he knows by observation, ever have such skies as now. These plague-clouds do not redden the sun, they blanch it. The sun is choked out of the heavens all day long by a

cloud—the new cloud—which may be 1,000 miles square and five miles deep. Seen through this strange cloud “the sun looks like a bad half crown in a basin of soap and water.” It is “a blanchèd sun—blighted grass—blinded man!”

The plague-cloud is always dirty, never blue. There are strange, sad conditions of the air—no sunshine, but instead a dun-colored mist. Such a mist Ruskin saw eight days in succession on the Savoy Alps, in Sept., 1882. He observes that there seemed to be in some degree a respite from all these phenomena in 1876, 1877, 1878 and 1879. It is to be remembered that these were the years of minimum sun-spots, and for a time the weather was more natural. Influenced by a vivid imagination and a sense of the supernatural, Ruskin's impressions from contact with these new and unknown aspects, were that *they seemed made of poisonous smoke, or dead men's souls!* The plague-wind itself is panic-struck and feverish. The effect on him was “*precisely that which would have resulted from the visible phantom of an evil spirit, the absolute opponent of the Queen of the Air, Typhon against Athenia.*”

Ruskin's words remind us of the allusion in Gibbon to “the imperial demon,” as connected with the ravages of the plague in the fifth century noted in Chapter xvi., and of the well confirmed

recent report that in the march of modern Spiritualism in Great Britain, real phantoms, or visible demons are coming to the front, and also of Pollok's forecast of the last signs when he in *The Course of Time*, b. vi., says,—

“And these were sights that none had seen before,
And hollow, strange, unprecedented sounds.”

Gentlemen in correspondence with Ruskin appeared to have observed the same unnatural aspects. R. C. Leslie had also seen the uncanny sun, “shining so seldom except through a ghastly glare of pale persistent haze, having a strange bleared look about it.” It was “a watery look, a white sheen or glare was about him, at times developing into solar halo or mock suns.” Another person stated that he had noticed the black winds. He called them “devil-winds,” and relates that April 29th, 1882, this wind “blasted all leaves, plants and trees, to a black tea color, as if a fiery blast had swept over them.”

I have in this volume spoken more than once of the judgments of God inflicted for man's sins. Ruskin says he knew of but one cause for the coming of these doleful, vicious winds. He did not seem to see it in the failing of the solar splendors; *it is, he says, the wickedness of England and all the nations*. It is harmful speaking, not against God, only, but against man, and against all the

good works and purposes of nature. "*The deliberate blasphemy of science*, the assertion of its own virtue and dignity against the always implied and often asserted vileness of all men and gods, is the most wonderful phenomenon, so far as I can read or perceive, that hitherto has arisen in the always marvelous course of the world's mental history." We suspect it is the serious and portentous aspect with which he clothes our times, coupled with anger at his rebuke, that subjected the great author to the sneers of the ungodly by his lectures on the plague-storms and remarkable skies of 1884. But the candid reader will not fail to see that Ruskin is justified.

John Ruskin, wiser than some others in the world or literature, in a fearless spirit more than hints that these rare aerial tokens are ominous of a coming Day of Doom. His language and theme constitute a loud warning. But in 1827 Rev. Robert Pollok, writing of all these wonderful omens, said, with the eye of a prophet,—

"These warnings passed — they unregarded passed:
And all in wonted order calmly moved.
The pulse of Nature regularly beat,
And on her cheek the bloom of perfect health
Again appeared. Deceitful pulse! and bloom
Deceitful! and deceitful calm. The earth
Was old and worn within."

—*Course of Time*, b. vi.

In 1878 the minimum of sun derangement was

reached. In April, 1890, the *New York Tribune* said, "We have recently had a minimum of tornadoes, which must sooner or later give way to a gradual increase in frequency for a few years." Some of the recent years have been calmer. But very lately Tacchini, who has watched the sun in all the winter of 1890-91, has said it was "*unusually disturbed*."

We are now careering through the last decade of this marvelous century. Another season of solar agitation is about to begin. "Spots will be plentiful in 1894," writes Dr. Langley. What will another crisis bring? What is in store for our groaning creation? What shall come to the waiting Church? God knoweth. As for the writer he is unable to resist the conviction of the nearing consummation. Not to utter a cry of alarm would be a sin. And the combined voices of warning from Spurgeon, Talmage, Baxter, Proctor, Totten, and a host of others, unitedly declare this will prove "the grandest, mightiest, and most decisive decade in all the chronologies of Time."

CHAPTER XXXI.

THE FEARS OF SCIENCE.

"Men's hearts failing them for fear, and for looking after those things which are coming on the earth."—LUKE xxi. 26.

I had a dream which was not all a dream,
The bright sun was extinguished, and the earth
Did wander darkling in th' eternal space,
Rayless and pathless.

—Byron's "*Darkness*."

Nothing has caused greater surprise and apprehension to the astronomical student than the recent discovery of the dismal proofs that the sun is unsteady, liable to change, and a mutable, variable star. Previous to the present century little or no alarm was felt in scientific circles for the stability or safety of our system. It was the doctrine of Lagrange, in 1780, and Laplace, in 1800, that the solar world was stable, unmoved, immutable, unchangeable, and unchanged. So all antiquity had believed. It is not so to-day. The feeling of safety has given place to an age of fear and apprehension of disaster. In this matter coming events but cast their shadows before them. The years 1858-60

inaugurated a new era in fierce, irregular solar activity. It began a series of periodical and extraordinary solar outbreaks, or explosions. It kindled afresh the mysterious magnetic storms, until the earth was overcharged with electric fire, even "the fire of God." (Job i. 16.) It opened up a new exhibition of cyclonic destructiveness of an excessively electrical character, and seemed to redouble the energies of the earthquake force. What happened to the sun at this period man does not know. Shroud a threatening aspect in mystery, and it enhances the fear. The secret and unknown relation between the sun and our habitable world, and why a storm in the sun is instantly followed by a display of many colored auroral light on our skies, and a fierce magnetic tempest in all the earth and air, is, to use the language of the *Scientific American* (Aug. 19th, 1882), "what no human being has ever found out."

It is idle to say that ours is not an age of fear. It is equally idle to say that the causes of the fear are not new, but old, and only recently discovered. All facts and evidences prove the contrary, and that science but babbles which flippantly denies it. Since the period of 1860 the press has teemed with well written articles from the pens of the best and foremost writers, on the momentous question of trouble in the solar universe, and some consequent

impending change. Witness for example the following titles taken from various scientific and secular sources, divorced from any and all taint or tinge of ignorant fanaticism: "The Sun on Fire," "Worlds on Fire," "New Knowledge of the Sun," "Sun and Earth: Curious Influence," "Strange and Ominous Spots on the Sun," "What is the Matter with the World?" "What is Jupiter Doing?" "The Red Spot on Jupiter," "What the Moon is Doing to the Earth," "Warnings and Portents," "Earth's Internal Fires Increasing," "Is the Climate Changing?" "When the Earth will Stop Revolving," "Our Fate in the Stars," "The Heat of the Sun," "The Age of Danger," "Size of Sun-spots," "Bursting Clouds of Fire," "The Instability of the Atmosphere," "The World is Dying," "The Death of Worlds," "Coming Extinction of the Sun," "The Cyclones of God," "Influence of the Stars," "Sun-spots and Earth woes," "The End of the World in the Light of Modern Science," "Have the Solar Energies been Recently Augmented?" "A Storm on the Sun," "Shaking of the Powers of Heaven," "Commutations upon the Fiery Ball," "Remarkable Electric Storms," "Unusual Magnetic Storm," "Will the Sun Burn Up?" "Unbalancing of the Electrical Forces," "A Gigantic Procession of Sun-spots," "Terrific Sun-storms," "Commutations in the Sun," "Subterraneous Discontent," "Dangers to

the Earth," "The Earth in Trouble," "The Earth Disturbed in her Orbit," "Is the Earth Sick?" "Nature Witnessing for God," "The Solar Spots," "The Solar Crisis," "The Coming Storm," "Storms in the Sun," "Worlds on Fire," "Enormous Spots on the Sun," "Wonders in the Sun," "The Sun in a Fever," "A Commotion Among the Stars," "Trouble in the Sun," "The Brink of a Sun-chasm," "End of the World," "A Final Zoic Catastrophe," "Our Central Sun in Trouble," "Is the Solar System in Danger?" "A Terrible Possibility," "The Sun a Mutable Body," "The Menacing Comet." The list could be easily doubled, but this suffices to show what occupies the attention of thoughtful minds.

It is impossible to say in candor and in the light of stubborn and alarming facts that this widespread fear is groundless, and that the multitude of suggestive, warning voices only utter false alarms. Sober science knows better. Let it honestly confess its experience of the fear and the heart failure the great Master foretold. It is vain to deny experience. With this agrees the Scriptures. Were that burning star, our sun, a stable, safe, and unchangable thing, so sound as to need no repair, so untainted by the wide reaching sin of the "Lost Archangel," Satan, as to require no reconstruction by the great Redeemer, the pen of

inspiration would never represent its bright face as being at any solemn period enveloped in sack-cloth blackness (Rev. vi. 12); never foretell of a vial of divine wrath poured out upon it, kindling its eternal fires to a maddening heat (Rev. xvi. 8); never tell mankind of ominous signals or signs in the sun presaging change. Divine wrath is active nowhere save when sin is the cause, and where the divine curse for sin has fallen. Reconstruction is not needed for a world that is not ajar and marred. (Isa. xxx. 26.) When Christ comes to reign forever and ever all things must be made new. (Rev. xxi. 5.) To-day the spotted, fevered sun is sick. All its planets are sick. The whole creation [*ktisis*] or present order groans. (Rom. viii. 23.) Angels of flame, or death, possessing power over even the fierce solar fires wing their flight across the solar wheel (Rev. xiv. 18), ready to fling fire-brands from the altar into the doomed earth and air, and bring the final cataclysm with trembling of the globe, crash of thunder, and flame of electric fire (Rev. viii. 5). Or they stand commandingly upon the sun's flaming coronet and after Armageddon, call to the last awful feast (Rev. xix. 17), "Lo, these are but parts of His way; but the thunder of His power who can understand?" (Job xxvi. 14.)

Let us gather up the evidence of the general fear.

D. Kirkwood, LL. D., in his *Meteoric Astronomy*, abandons the old belief of the fixity of our system, and holds that the meteoric masses which he supposes constitute the fuel of the sun, will in time be exhausted, and then what? What will become of the great central fire?

Professors Newcomb and Holden, in a published volume on *Astronomy*, express their belief that the solar universe is not self-sustaining, and must come to an end by its own waste, with no power to recuperate its energies; the sun's heat will all dissipate; its light go out, and there remain but dead cold globes.

Prof. McFarland is quoted as saying, in 1884, "The sun and planets continually lose heat; then there will come a time in the far future when the sun itself shall go out in everlasting night, and everything shall be dead."

Herbert Spencer is quoted in the *Pop. Sci. Monthly*, June 1872, as holding that the sun in its ceaseless combustion has now reached the stage of a molten shell having only a gaseous nucleus, and that the hot shell is only kept hot by the sun's continued condensation; this process continuing, the sun's heat will in time be exhausted.

Prof. Paige, in public lectures at Chicago, has called attention to an approaching ice period, when all life on earth will perish. In this he

but echoes the opinion of a score of other savants who imagine the same fate in store for our earth by reason of the cooling of the solar fires.

W. M. Williams in his well-known work on *The Fuel of the Sun*, attributes sun-spots to the gravitating force of the giant planets Jupiter and others. These pull the sun out of its true place, and out of shape, producing vortices, maelstroms, hurricanes, tornadoes, cyclones, and fury indescribable on the face of the great orb. Planetary action becomes malign and disturbing; it changes the centre of gravity in the sun, causes the burning vaporized solar metals to bulge out in sheets of fire, undulate in rapid fiery tides, or leap out to an immense distance in huge tongues of gaseous flames.

Prof. Du Bois-Reymond, at Berlin, 1879, in a lecture on "The End of the World" said, that the sun in some mysterious manner exerted an instant action and influence upon the earth. Year by year the sun is losing its caloric, and in time will lose all light and heat until he reaches the stage of Byron's dream, and presents the appearance of a dark red ball: the ice age will then move over the entire face of this planet and annihilate all life.

Camille Flammarion, the French scientist, in very similar language expresses a like belief in "*The Scientific Correspondence*," in 1879: "The earth

will die by absorption of her vital elements. Air, water, and heat will diminish. She will be chilled in the sleep of death. Her cities will all go under a winding sheet of snow. No one will live and breathe any more except in the equatorial zone up to the day when the last family, nearly dead with cold and hunger, will sit on the shore of the last sea in the rays of the sun, which will thereafter shine here below on an ambulant tomb, revolving aimlessly around a useless light, and a barren heat."

Victor Herault, M. Pillet, and many scientific men of France, agree in advocating similar views regarding the final extinction of the light and heat of the sun. A New York paper of Feb. 1st, 1872, said, "The French Academy of Sciences is occupied with the question of the sun's near extinction." But first of all the sun will lap up the earth. Herault writes: "Imagination stands aghast while reason confidently asserts that such a furnace as the sun's must speedily consume all the meteoric and planetary matter in our system." "The future looks dangerous," echoed the press.

The *Eclectic Review*, Sept., 1870,—as does also Dr. Tyndall in "*Heat*"—quotes Sir William Thompson of high British authority as saying that the force of gravity will cause the planets one by one to creep into the sun, not one escaping its

fiery end; and "As it has been proved by geology that the earth had a fiery beginning, so it is shown by the law of gravitation that it will have a fiery end."

This collision of worlds is believed by others also. Agreeing with Prof. Proctor's belief that the moon will some day creep up to, and fall upon the earth, C. Flammarion is quoted as believing in the sure coming of the same dire event. He says, "The results of the collision are, the temperature of the whole mass of the moon and the cold crust of the earth would be raised some thousands of degrees, and the surface of our globe be converted into a fiery ocean. Such a collision is by no means improbable." (*Scientific Review*, 1877.) Prof. R. S. Ball, Royal Astronomer of Ireland, in public lectures tells us the sun is growing smaller by four miles every century, and constantly changing its size as it is acted upon by mysterious forces within and without. The contraction causes it to grow hotter; but at last it will become cool; then the end will come.

In a paper entitled "A Final Zoic Catastrophe," Prof. H. Wurtz, in the *Scientific American* of Feb. 26th, 1871, argued that the carbonic acid of the atmosphere is being rapidly exhausted and passing into solid forms, and hence the machine will run down, life cannot exist on earth, and the end

of all will be the arrival of the burning day, when "the elements shall melt with fervent heat."

Helmholtz is quoted by Tyndall (in *Heat*) as holding and teaching that the source of heat and light for the sun "must finally be exhausted, and put an end to the human race." This chemist is of high authority and repute.

In his *Treatise on the Conservation of Energy*, Balfour Stewart, of England, in 1873, affirmed that "The universe is a candle lit, and there will come a time when it will cease to burn. We are led to look to a beginning in which the particles of matter were in a diffused, chaotic state, but endued with the power of gravitation, and we are led to look to an end, in which the whole universe will be one equally heated, inert mass, and from which everything like life, or motion, or beauty, will have utterly gone away."

Dr. John Tyndall asks, "What if the earth was suddenly stopped in its orbit around the sun?" And Mayer and Helmholtz have replied that the colossal shock would fuse the entire earth, and reduce it to vapor. "Then," writes Tyndall, "if after the stoppage of its motion the earth should fall into the sun, as it assuredly would, the amount of heat generated by the blow would be equal to that developed by the combustion of 5,600 worlds of solid carbon." (*On Heat*, p. 57.)

Secchi, the astronomer of Italy, in agreement with Ericsson of this country, in advance of all others insists that the sun's heat at its chromosphere reaches the awful figures of $4,000,000^{\circ}$ Fahrenheit, and that in course of time such changes are likely to occur in the sun as to affect the earth and mankind most disastrously.

Prof. Benjamin Pierce, of Cambridge, said in a public address at Boston, May 6th, 1877, that, "The sun is compressing; it is growing hotter. This will in time cease and the sun grow cold. This slow contraction of the solar system was believed by Laplace. The inevitable end will come, our system die out in space, and a new system arise."

Prof. Lockyer, the eminent English astronomer in his "*Elements*, p. 69, wrote, "As probably there was a time when the sun existed as matter diffused through infinite space, the condensation of which matter has stored up the heat, so probably, there will come a time when the sun with all its planets welded into its mass, will roll a cold black ball through infinite space." The changes shown by the solar eclipse of 1878 profoundly impressed this sage astronomer with a view of the sun's mutability and the possibility of nearing and serious disaster on a huge scale. He is reported as being an alarmist.

And Prof. Langley, well known in scientific circles, after asserting that solar winds blow 'with the inconceivable velocity of 100 miles a second, asks again the unanswered question of the century, "What is this heat which the sun pours into space, and with whose cessation we shall cease? How long will it continue to feed our lives?" The only answer is an echo, How long?

Prof. R. A. Proctor (in *Starry Heavens*, p. 149,) wrote, "Outbursts in the sun suggest very significantly the possibility of much more terrible because more general catastrophes. Our own sun is undergoing continual changes, and probably will die out, and as a sun cease to exist." Thousands in America will recall this astronomer's public lectures on "The death of Worlds," and other themes of great interest at this time.

N. T. Carr, LL.D., in his pamphlet on *The Sun*, etc., under the head of "The Extinction of the Sun" admits that "It is quite manifest the time will come when the condensation of the matter forming the sun's crust will so far outstrip the process of reduction within, that the atoms of this crust will be in a state of such a comparative quietude as to be not only no longer self-luminous, but that this quietude will become so complete that the body will no longer send forth its volume of heat, but be as cold as the earth, and as dead, as

regards both light and heat, as is now the lifeless moon." (*Humboldt Library*, No. 49.)

So late as May, 1891, S. E. Bishop, in *Science*, asserts the proof of the sun's variableness, unsteadiness, fluctuation, secular variations in its heat, its possible reduction of temperature sufficient to bring on a universal glacial period, and in a gloomy dubious strain suggests the on-coming sooner or later of the general doom. The fear and lament is universal, and it arises from a lack of faith in revelation.

In 1875 Prof. Charles A. Young and H. F. Walling uttered very similar views before an assembled scientific body; the former asserting that "The sun is a gigantic bubble. Its crust is gradually thickening, its size diminishing. It will at last lose all its heat, and its light and warmth become extinct. It will become compressed and encrusted, hidden and muffled. The end will be intense cold and darkness, all animate life will die, and the solar system return to chaos." No utterance from so learned a student of the sun could be more startling and dismal.

The tremendous collision of a comet with our sun, an event that has thrice nearly happened, *viz.*, in 1668, 1843, and 1880, would, as all astronomers agree, wrap the latter in a furious and universal conflagration. Referring to such phenomena, on

January, 11th, 1877, Prof. Lewis Swift in a published letter entitled, "A World on Fire," asked, "May not such a fate befall our sun? Increase its heat and light but twofold, and every creature on the earth would die; increase it eight-hundred fold, like the burning star of 1866, and a fulfillment of Peter's prophecy would be realized, 'The elements shall melt with fervent heat.'"

Astronomical writers connected with the public press joined in the cry of danger menacing the sun, and contributed to spread abroad the heart failure in men by the reason of fear. The *New York Evening Post* (July 14th, 1869) said, "A few years ago (1866) a small star suddenly blazed into great brightness and burned out; and the spectroscope showed that the flame was burning hydrogen. Now it is certain that the sun contains an immense amount of hydrogen, and at times sends up flames of it many thousands of miles. What would be the result if the sun should suddenly develop a blaze like that of the star so recently lost? The earth would be turned into a vapor, says a leading man of science, 'as quickly as a drop of water thrown into a furnace.'" And then the editor scoffed!

And the *British Quarterly Review*, 1869, in an article headed, "Worlds on Fire," referring to the blazing star said, "By such a catastrophe it is not

wholly impossible that our own globe may some time be ravaged, for if a word from the Almighty were to unloose for a few moments the bonds of affinity which unite the elements of water, a single spark would bring them together with a fury which would kindle the funeral pyre of the human race, and be fatal to the planet and all the works therein. In yonder doomed and distant world is seen a realization of the fearful picture sketched by Peter. Startling indeed the thought."

The astronomers of the *Providence Journal* said on Sept. 18th, 1869, "We shall watch with anxious interest for the great magnetic storm of 1870. Perhaps the glowing solar chromosphere bursting its bounds will unite on the dial plate of Eternity the warning, which reflected in magnetic sympathy on the flashing wires girdling the world, *will bring about the consummation of all things*; perhaps God's hand will restrain the moving masses of flame." God's hand did restrain it. But from this date began the rumor of the marvelously extended corona, and the long, leaping tongues of fire pointed in threat towards our earth! Who shall say how critical were the years? Who predict safety for the future?

It was at this period, 1870, that the *Montreal Gazette* published the following: "It would appear that during the last score or so of months astrono-

mers have remarked phenomena of an unprecedented kind amongst the heavenly bodies: *through the whole system of the universe a change seems to be proceeding.* All is attributed to the agitation now going on in the sun."

From the *London Spectator*, 1869, we take these remarkable words: "The sun has been lately exhibiting the most surprising forms of disturbance, and presenting to scientific eyes less fixity of essence than ever. *The pens of all our telegraph wires may some day trace in flames a handwriting more ominous of human destiny, than was the handwriting which during Belshazzar's feast traced a warning on the wall of the fall of the Babylonian dynasty.* These sun changes are something more than mere matters for the curious."

Three years later, in Dec., 1872, the *Inter-Ocean* said, "In the days of Duns Scotus (A. D. 1300) and Paracelus, the violent disturbances which now convulse the physical world would no doubt have been regarded as an evil omen, if not as the forerunner of Doom itself. Perhaps never before in the history of one planet has the close of the year been marked by such a fierce war of the elements, and catastrophes so wide-spread and appalling."

Another blazing star appearing in the heavens in 1876 the *New York Times* took the alarm, and in the strain of the *Evening Post* and *Quarterly*

Review enquired: "Are we to suppose that some day our sun, in consequence of the forces now operating, may burst out with similar fury upon his attendant planets? It is possible, and even not improbable."

Agreeing with all these auguries of evil is the conjecture of Prof. Proctor, who before his death in a public paper entitled, *The Menacing Comet*, announced his belief that the vast comet of 1880, identical with that of 1843 and 1668, will, as the English astronomer Mr. Marth had calculated, return in 1897, and falling into the sun, cause an intense heat that will destroy all the higher forms of life on our earth.

Most astounding and significant of all were the revelations of the Italian spectroscopist Tacchini, who assisted by the astronomers Respighi and Secchi reported in 1872 (see *Christian Union* of Aug. 21st, edited by Rev. H. W. Beecher,) "That since May 6th the sun has been partially at least a magnesium light. On June 18th the presence of magnesium was detected all over the sun. It seemed to me," said Tacchini, "as though I could see the surface of our great source of light renewing itself. *The phenomena is altogether new in my whole series of observations.* More than one person has told me that the light of the sun has not at present its ordinary aspect, and at the Observa-

tory we have judged that we might make the same remark. The change must be attributed to magnesium." In allusion to this omen in the sun Mr. Beecher remarked, "It is impossible not to be impressed by the evidence which these observations afford of the sun's mutability."

On this same unusual solar change the *London Spectator*, on Aug. 3d, 1872, under the head of "Something Wrong in the Sun," wrote in a serious mood as follows: "It is impossible to consider attentively the remarkable occurrence recorded by Tacchini, without being struck by the evidence which it affords of the sun's mutability. These observations remind us that processes are at work upon the sun, which admit of being checked or increased; interrupted or exaggerated, so violently, as it were, that the whole aspect of the sun, his condition as the Fire and Lamp of the planetary system may be seriously affected. It would be equally unpleasant for ourselves whether the sun suddenly lost the best part of his light and presently went out altogether, or whether he suddenly grew fifty fold brighter and hotter than he now is. We cannot say that one event or the other might not take place at any time."

We cannot exhaust this kind of testimony. It comes from all quarters and is without end. If, as Guillemin writes, (*The Sun*, p. 184,) some

Europeans in A. D. 1096, asserted that signs were seen on the sun, *signa in Sole*, what shall we say of the solar signals of 1860—1890?

Thus do the philosophers of science in ingenious and varied ways work out the problem of human life and the world it inhabits to a frozen or fiery end. The conclusion seems universal—some day will come the end of the world! But while many admit it may come at any moment, others of these say, Not now; the end is still very remote. To all such our answer is, "The day of the Lord cometh as a thief in the night." Stubborn facts mock the dreams of all such as see no sign of change, and who cry with the scoffer, "All things continue as they were." Men have forgotten that sin has no right to exist, and the continuance of an evil, Satan-bound world for an hour is only by God's long suffering and sovereign mercy. The array of testimony to a coming consummation is like a chain of steel. It cannot be broken. But some who strictly follow modern science recognize no miracle in the preservation or renovation of a world, and thus utter but gloomy forebodings of coming ill, and dolefully bring no hope for a cold sun or a dead earth. We share no such gloomy fears. The earth, and air, and water shall burn, but all shall be restored, and a new or renewed heaven and earth appear. The sun may be

spotted with ominous signs, and shaken to its centre, but it will not die out. Renovation of the "things" he has made, and which sin and evil have marred, is the purpose and order of the Creator. (Acts iii. 21.) The sun's and the moon's duration are chosen to measure the duration of the reign of Christ. (Psa. lxxii. 5, 7, 17.) "His throne is as the sun before me," "His throne is as the days of heaven." (Psa. lxxxix. 29, 36.) "And of his kingdom there shall be *no end!*" (Luke i. 33.) Hence the sun will not be annihilated as some dream, but with earth's satellite, the moon, will continue to measure off the happy months and years in the glad new earth (Rev. xxii. 2), long after the conflagration shall have buried evil and sin in oblivion, and even Satan is forgotten! But the solar system is unending.

Not now, not soon, say men. But why not now and soon? Inspiration measures the time by "a little while," "quickly." God's ways are not as man's. He drowned the world in forty days, and does not require a million years to rid the earth of the demons that so long have ruled it. He caused the sun to stand still for a day, and would require but one such day to bring the expected solar catastrophe ending in the destruction of life.⁶ He sent his Son into the world in a day, nay, in an hour. And He can again send the world's Judge

in a day, an hour, suddenly. As if the Almighty and All-wise God must work by the rules, and plans, and red-tape methods invented by men! It is not after millions of years, but "quickly," that HE COMES!

CHAPTER XXXII.

THE BEGINNING.

This generation shall not pass away *heos an panta genetai*.—
LUKE xxi. 32.

All will *begin* to take place in this time while ye live.

—*Martin Luther.*

It was on Mount Olivet that our Lord gave out in its fullness his great prophecy. It was at Olivet that some thirty-three years later, in A. D. 67, the memorable siege of Jerusalem began. (Josephus' *Wars*, v. 2, 3.) It was at the passover season that the Olivet prophecy was uttered; it was at the passover when several millions of Jews were assembled at Jerusalem that Titus Vespasian with a powerful Roman army surrounded the doomed city, and shut them all in to the bitter end. (Josephus' *Wars*, vi. 9, 3.) This event along with the three or four false Christs, who came prior to A. D. 70, was the beginning "of all these things" here and now prophesied. "The end" lay in the far future, and comes only when the Great Prophet returns from the skies. Then

again, as of old time, "His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east." (Zech. xiv. 4.)

And now near the end of his prophecy he utters the language at the head of this chapter. It is the much-vexed verse, and has long seemed a mystery. To us it is no longer so. Here is what I think the Master said, Verily I say unto you, This generation shall not pass, till all these things shall have begun to be. (Matt. xxiv. 34.)

"These things." What things? In Matthew's narrative the phrase is found five times: its first use relates to the temple's overthrow, (v. 2,) and its last touches Christ's return. (vs. 33-36.) In the last use, the words "all these things" are summary, and comprehend the entire prophecy. They cover more than eighteen centuries. They are the centuries through which I have searched, gathering up history from all the years, unravelling and criticising I trust with due care and caution. The events form a series. They were to begin, to course onward, to be all fulfilled, and to reach an "end." What beginning? What end? This chapter will unfold all. And now a certain generation *must* not pass, until something be done. What generation? What done? The terms have seemed obscure and puzzling, and wrongly interpreted by many writers, they have laid the founda-

tion for injurious errors respecting our Lord's coming.

For many years the varying views have all turned upon the supposed meaning of "this generation." It was thought to be the only key to open the text, all depending on this [*hautē*], and generation [*genea*]. One class of expositors have referred the words to the Jewish race or nation as surviving until the Lord comes again. Dr. Seiss cites Joseph Mede, Flacius, Dr. A. Clarke, Edward King, Dr. Auberlen, Dr. Stier, Dean Alford, Pareus, Jansenius, Wolfius, Du Veil, Dr. Sykes, Towers, Dr. Barnes, D. Buck, and Bishop Ryle as holding this view. Meanwhile the expositors who supposed our Lord meant by "this generation" the contemporaneous peoples of his time, and who force the last event of the long series of these things, *viz.*, Christ's advent into the first century, either at Pentecost in a spiritual coming, or at Jerusalem's ruin in a national one, are legion. And in every case the resulting effect of such an interpretation has been utterly pernicious. The view cannot be too severely condemned by all sound interpreters of the revealed word of God. It has aided the great error when all this class have understood the Greek term, rendered in Matthew and Luke, "fulfilled," in the sense of a full accomplishment of "all these things," instead of but the

birth of the series. These had but to follow out their line of argument, and lo! all the sublime prophecies of Christ's second glorious personal coming met in A. D. 70, in the destruction of ancient Jerusalem. With this class the descent in the clouds of heaven is nullified, the *parousia* and *epiphany* is nowhere,—a thing of nought, a forlorn hope! Alas for the deadly error! Hope is thereby darkened, inasmuch as there exists not a shred of evidence that Christ came at any time in the first century, in fulfillment of his repeated promise to come again. The Scriptures assert his return in visible personality from the upper throne, but out of the false view of "this generation," and "these things" have grown innumerable errors and some erring sects, men imagining His coming is but a spiritual one, to be accomplished in a secret, or clandestine, or figurative manner. I shall not here stay systematically to refute these, but proceed with the presentation of a better view.

The view most insisted upon by the earnest believers in the speedy advent, who hold the special signs to be historically fulfilled in the past, a view held perhaps by American believers since the middle of this century, is that "this generation" refers to a future race of men, of whom our Lord was speaking, the last generation existing prior to his coming. The view is plausible. "*This*" is

interpreted to signify *that*, *i. e.*, the “ye,” or witnesses of the special signs in the sun, moon and stars. *Hautē* rendered “this” is claimed to be the same as *tautē* rendered “that,” in Luke xvii. 34, “I tell you in *that* night,” etc. Good Greek scholars including E. B. Elliott, the learned author of *The Horae Apocalypticae*, with William I. Knapp, Professor of Languages at Yale, insist that *hautē* and *tautē* are equivalent terms, and in the cases in dispute can be rendered *that*.

Mr. Elliott writes: “Our Lord might mean by ‘this generation’ the generation of the time he was then speaking of; just as in Luke xvii. 34, where speaking of the time of the second coming, he says, ‘On *this* night shall two be in one bed,’ etc., meaning thereby the night of his coming, and so rendered in our English versions, ‘in *that* night.’” (See *Horae Apoc.*) Prof. Knapp has said in *Leslie’s Illustrated Newspaper*, June 6th, 1891, “If *that* generation, in Luke xxi. 32, is a false translation, then ‘*that* night,’ in Luke xvii. 34, given so in all our versions, must be a false rendering also, since the very same demonstrative is employed in the Greek in both passages—*hē genea hautē* and *tautē tē nukti*.” We add the verdict of Prof. C. A. L. Totten, of Yale, who also renders Luke xxi. 32, “‘Verily I say unto you, That generation shall not pass away, till all be fulfilled.’ This is

the correct translation." (*Leslie's Newspaper*, May 9th, 1891.) I present these authorities here in fairness, and respectful treatment of a view long and fondly cherished by thousands of Adventist believers.

Nevertheless after much study and reflection I find myself unable to adopt this view, although once I made use of it. In spite of the high authority of Elliott, Totten, Knapp, and perhaps others, I beg leave to dissent and to present another view of our Lord's words. If the generation begun May 19th, 1780, as many have supposed, it is now (1891) one hundred and eleven years old! A generation of men cannot thus survive, nor has it survived. Seeing the untenableness of this view the position has been shifted, and the star-falls of 1833 made the starting point of the last generation, inasmuch as Christ emphatically and plainly declares the generation will not, must not run out. But if it began in 1833 it is already 58 years old, and beginning it at that date fails to take in those who saw the special signs "begin to come to pass" in 1780. The view is beset with difficulties, and there is a still better view.

There should be no dispute over *hautē* and *tautē* in one or two cases as used in the authorized version. The evidence should rest on its general usage. *Hautē* rendered *this* in the verse on this

generation is found in the *Englishman's Greek Concordance* 80 times. It is rendered *she* 11 times, *hereof* once, *which* once, and *the same* once. In all other places (66) it is rendered *this*. It is never rendered *that*, and in a vast majority of instances it would be impossible so to render it. (*Con.*, p. 496.) *Tautē* is used 31 times. It is rendered *it* in Heb. ix. 2, *the same* in 1 Cor. vii. 20, *this same* in 2 Cor. ix. 4, and *that* in the following places: Luke xiii. 32, "Go ye, and tell *that* fox;" Luke xvii. 34, "I tell you, in *that* night;" Acts xvi. 12, "We were in *that* city." In all other places (25) it is rendered *this*. Evidently its general usage is *this*. And the *usus loquendi* of both *hautē* and *tautē* in 91 cases out of 111, or 90 per cent., is *this*. If the terms have another meaning it is obtained not so much from the words themselves as from the connections. Scholars who insist that these Greek words may mean *that*, must obtain such meaning from the context, and so diverge from the general and legitimate meaning. I prefer the term as it is, "this generation;" the generation nearest at hand, the generation then existing, the race or family of men who saw Jerusalem environed with armies.

And here it is time to remind my readers that the phrase "this generation" is found 19 times in the New Testament, and unless the verse we are

criticising is a marked exception, the words in each instance denote the people of the time of Christ, and particularly the Jewish people, and perhaps the Greeks and Romans then found in Judea. Very presently we shall find it impossible to make this one text an exception. And let it be noticed that when a past generation is referred to, another Greek term rendered *that* is used, *viz.*, *ekeinos*: for example (Heb. iii. 10), "I was grieved with *that* generation." And when a future period of time is pointed out we find *ekeinos* is used in all our Lord's prophecy; thus in Matt. xxiv. 19, 22, 29, *ekeinos* is made "*those* days;" when speaking of the servants it is "*that* servant"; and of the great day it is "*that* day" as in verse 36, also Luke xxi. 34. All these were in the far off future. *Ekeinos* means *that* and if our Lord had intended to speak of a far off future generation would he not have consistently used *ekeinos*, and said *that* instead of *this*? *ekeinos* in all cases referring to an absent, a distant, or a future thing, while *hautē*, "this," refers to a near and present thing, such being the well-known grammatical rule for the use of *this* and *that*. When he says, "Of *that* day and hour," etc, we should not dream he meant the period in which he spoke, nor should we on the other hand consistently suppose "*this* generation" to mean a people distant nearly 1900 years in the future!

Leaving "this generation" about which there should be no dispute, and which is not the key word to the meaning of the verse, I come to investigate another Greek term, *viz.*, *genētai* rendered "fulfilled" and "be done." As early as 1818 George S. Faber, the sagacious English prophetic writer, had seen that *genētai* has not the sense of *plēroō*, which does include the end, but signified a begun fulfillment, and not a completed one. This view of the words has since been ably sustained and written out by C. W. Boon, in *The Prophetic Key*, vol. i., p. 512, also by Rev. J. M. Orrock, the former, and by Rev. J. P. Farrar, the present editor of *Messiah's Herald*, Boston. It is also supported by Martin Luther, William Cunninghame, of Scotland, the German commentators Starke, Lisco, and Gierlach, by Lange, by Rev. Dr. Fausset, etc., by Prof. George Bush, and by Dr. Alexander, and I may add by all the lexicographers.

The Greek term *genētai* is the subjunctive of *ginomai*, which in its old form was *gignomai*. It is in the second aorist tense. Its subjunctive mood makes it subordinate to, contingent and dependent on the root word *ginomai*, hence the Lexicons only define the latter and principal term. The word in various forms is in use some 675 times in the New Testament, and is in the Authorized Version most frequently rendered "be, be

done, become, was come, - come to pass;" in the first place where it is found it is rendered "was done." (Matt. i. 22.) It is a striking fact that the King James' translations never in any case rendered the word "be fulfilled," save in our Lord's prophecy as given in Matthew and Luke, while in Mark it is translated "be done." But *ginomai* does not denote a fulfillment in the sense of complete accomplishment that includes the end. As an instance showing how this Greek word has puzzled human learning, I call attention to John xiii. 2. Wycliffe renders the word here *genomenou* "was made." The A. V., as also in Tyndall, Cranmer, the Geneva, and a dozen other translations make it "being ended." Charles Thomson's *Sept.* has it, "When they *were at* supper." Wakefield has, "When supper time *was come.*" Sharpe, translating from Griesbach's text makes it, "And as they *were at* supper." Boothroyd's Bible has it, "supper *being come.*" D. Bernard's Bible has, "And they *being at* supper." Dr. MacKnight reads it, "And supper *being come.*" Dr. George Campbell has, "Now while they *were at* supper." The Bible Union Version has, "And supper *being served.*" Wilson's *Diaglott* renders it, "And as supper *was preparing.*" The late Revsied Version following the Sinaitic and Vatican manuscripts read, "And *during* supper." Dr. Gill, in his

Commentary says, "Supper being, or it being supper time, for it was not ended," and the *Pocket Commentary*, by Dr. Fausset concurs, saying on the word *ended*, "rather being prepared, being served, or going on: for that it was not ended is plain from verse 26." With this jumble before him it will be difficult for the common English reader to tell whether it was before supper, or during supper, or after supper! C. W. Boon sharply arraigns the Authorized Version by calling attention to the fact that they make *ginomai* express the *very opposite* of its radical and essential inherent sense, by rendering its present participle thus, "Being ended." No doubt the Revised Version with Gill and Fausset give the true idea: supper had come, was begun, and was being eaten, but it was not yet ended. It was a begun supper, but *ginomai* here does not throw its force through to the end of the supper. So it is with the word in our disputed text, it refers to a begun series of events called "all these things," and the then existing generation would see them begin. The end of the series, the shaking of the powers of heaven, and the sign of the Son of man were far down the stream of time.

If our Lord had meant to designate the completion and end would he not have made use of *plēroō*, fulfilled, instead of *ginomai*, begin or begun?

In Luke xxii. we plainly see the difference between the two words; at verse 14 we read, "When the hour [*egeneto*] was come." The sense is when the hour, a protracted time, had had its birth, was born, or was begun. The time is not carried through to the end of the hour, it stops at the beginning. But in verse 16 *plērōthē* here properly rendered "fulfilled," in the sense of filled up, or completed, carries the time through to a completion in the kingdom of God, for *plēroō* not only implies, but expresses and asserts an ending. The difference is striking, and *ginomai* in the Lord's reference to "this generation" cannot have the same meaning as *plēroō*. Now as *plēroō* is not the word in the disputed text, but *genētai* is, the latter should not be rendered "fulfilled."

"Biblical critics and authorities on the Greek text," writes Rev. J. P. Farrar, "such as Tregelles, Tischendorf, Alford, Griesbach and Bloomfield, give not only the word (*ginomai*, *genētai*), but precisely the same form of it, so that we are assured of its genuineness." (*Messiah's Herald*, June 23d, 1880.) *Ginomai*, says Dr. Robinson, is from *genos*, birth, and *genō*, to fill,—literally to begin to be. It is evidently kindred with *gennaō*, *gennētos*, *genea*, *genos* and other similar Greek terms that in all cases refer to birth, some of which include a period of time that follows birth. Thus

while *genea* in the time of Xenophon meant birth, yet in the Scriptures it denotes the interval between the birth of a father and the birth of a son; *viz.*, the season from birth to birth, an age, or the average duration of human life. (Matt. i.)

With remarkable unanimity the *Lexicons* from first to last define *ginomai* as denoting birth, origin, or the beginning of being. Thus:

Schrevelius, in 1667, says the term signifies "to be born." (*Lex.*, p., 112.)

Prof. Parkhurst, who thinks the word is derived "from *geinō* or *genō*, to form," says it means 1. To be made or formed; to become. He does not give it the signification of "fulfilled" till its seventh sense is reached. (*Lex.*, p. 192.)

Dr. J. Donnegan gives, "To become, to be born, to happen, to be, to live, to exist, to be present, to be in a place, to be, to live, to happen, to chance to be produced, to emanate, to arise, to have its origin, to spring from, come to, arrive. Such is its varied meaning in classical literature, but always in keeping with origin and birth. (*Lex.*, p. 326.)

J. Pickering, LL.D., notices the early form of *gignomai*, but now *ginomai*, and says, "The radical or primitive signification is, to become, to happen, to be born, to be by birth, to have become so. Of men and things it means, to be born, to have arisen from." (*Lex.*, p. 234.)

Greenfield, *genētai* from *ginomai*. "To come into existence, be created, exist by creation; to be born, produced, grow; to arise, come on, occur," etc. (*Lex.*, p. 79.)

E. Robinson, D. D., LL. D., of high and best authority defines *ginomai*, "1. To begin to be, to come into existence, *i. q.*, to arise, to happen, to become; implying origin, result, and change. 2. Implying origin through some agency specially exerted, to be made, created, to be done. 3. Implying an event, result, to happen, to come to pass, to take place, to be done, or the like. 4. Implying a change, *i. e.*, a coming into any state, etc. In the aorist he gives it, 'To have begun, or come to be; hence simply to be, to exist.'" (*Lex.*, p. 144-146.)

Liddell and Scott make its root to be *geno*, and in all the classics its radical signification is, to become, to happen, and then to be born, and in the aorist tense, to be. Hence it means, "1. Of men and things, to be born, to have arisen. 2. Of events, to occur, arrive, happen." (*Lex.*, p. 292.)

In every place "origin" is implied, says Dr. Robinson. It means "to have arisen," says Liddell and Scott. The phrase includes origin and beginning, for that which is, that which occurs, that which happens, or comes to pass must have been begun. In Matt. viii. 24, where the idea is

presented that a storm began and progressed, origin being implied, the word is very properly translated *arose*, "a storm *arose*." Now in our Lord's prophecy the subject is "this generation." The predicate is the affirmation that during its continuance and before it ends some other event or events shall begin. The other events are "these things," and "these things" in the narrative took in first the demolition of the Jewish temple. If then our Lord said, This generation shall not pass, till all these things begin to be done or fulfilled, he did not say till all these are completely fulfilled. And as the series of events took in the last-day scenes, the notion so destructive of truth that He accomplished any prophecy of His second coming in the first century is shattered to atoms. So complete is its annihilation that it should never be so much as named hereafter only in shame.

A still closer examination of his words assists to confirm the present view. Mr. Boon writes, "In this sentence the principal predicate is modified by the subordinate one, *heōs an genētai* in Matthew and Luke, and *mechris hou genētai* in Mark. The particles *heōs* and *mechris*—"until"—never send their force *through* the period of time embraced in the predicate, but stop near the *beginning* of it, as "The law and the prophets were until [*heōs*] John. (Matt. xi. 13.) *Achri* would mean till the

end of John's ministry." A close investigation will show the truth of this statement. Consequently when our Lord says a certain generation shall not go by, until a certain something takes place, that something is not the perfect accomplishment of the entire series of events called "these things," but only to or into the beginning of them.

Mr. Faber admirably compares the passage with Revelation i. 1, where in the authorized version we have the Greek translated "things that must shortly come to pass," and yet which should read "things which must shortly be put into a course of fulfillment," because, as in Matthew xxiv., the things here named reach to the very end of the world, and could not be fulfilled, or finished, or come to pass shortly. The aorist infinitive is here used of the same verb *genētai*, where in his prophecy our Lord uses the aorist subjunctive, and it must be understood in the sense of commencement extending into prolonged action; furthermore all the matters foretold in the Revelation could not be fulfilled *shortly*, because they were to be successive through a long period of many ages; therefore the things must clearly be spoken of collectively, and the commencement intended must be the commencement of the series. "It is precisely in this manner and no other," writes Faber, "that I con-

ceive our Lord's parallel expression ought to be understood." (*Dissertations on the Prophecies*, vol. iii., pp. 219-226.) Our author's comment finds confirmation in the fact that both in Matthew and in the Apocalypse, the corresponding words are from the same speaker. It is "The Revelation of Jesus Christ." He also cites Henry More, Bishop Newton, Lowman, Dean Woodhouse, Bishop Walmsley and Joseph Mede as interpreting the words in the sense of "shall shortly begin to be fulfilled."

If any ask, Why then does Jesus say *all* these things? The answer is, Because in his last use of the words the sum total is taken collectively. The words carry us through to the end of the signs. (Matt. xxiv. 33.) The Judge "at the doors" comes next. On this Mr. Faber well says, "All these things must be taken collectively, as must ever be the case when a summary mode of describing a series of successive events is adopted; the meaning must be that the collective series, which comprehends *all* these things, shall be put in a course of fulfillment ere the present generation shall have passed away. It is in this identical sense of collectiveness, a sense most abundantly plain and obvious that I would understand our Lord's phraseology; this generation shall not pass away, until all these things be put in a course of fulfillment." (*Dissertation. Ibid.*)

As assisting to fix this matter beyond a doubt let it be remembered that the term in the Hebrew Old Testament which corresponds with *ginomai* in the New Testament is *hayah*, which denotes, says the learned Dr. Gesenius, (1) To come to pass, to happen, to be. (2) To begin to be, to become, to be made or done, or to come into existence, to begin, to arise, to be. Example: Gen. i. 3, and, (3) To be. And when the *Septuagint* renders *hayah* into the Greek it makes use of the very term used by our Lord, *viz.*, *genētai*. (See the *Englishman's Hebrew Concordance*, p. 360, and *Gesenius Lex.*, p. 249.) These learned authorities must be considered as fully competent to settle the meaning of *genētai* and *genea*. We have assigned to our Saviour's words their natural and primary meaning, and the conclusion is far more satisfactory than the forced definition of "this," [*hautē*] as given by Elliot and others, and setting aside *genētai*, the key text of the verse.

I add the following critical and exegetical authors who confirm the view arrived at:

Martin Luther, quoted in Lange as saying the words mean, "All will *begin* to take place now in this time while ye live," that is, writes Lange, "Ye will survive the beginning of these events."

In a work on the Apocalypse, 1832, William Cunninghame, the eminent Scottish student of, and

writer on prophecy, writes: "The true solution of the difficulty seems to consist in a close attention to the word which is supposed to indicate the complete fulfillment of the prophecy in that generation. The original expression for the clause, 'till all these things be fulfilled,' *heōs an panta tauta genētai*. Now the most proper and original signification of the verb *genētai* is not to be completely fulfilled, as it is rendered in the passage before us; but it rather signifies commencement running into subsequent continuance of action. Accordingly the strict rendering of the clause we are now considering (Matt. xxiv. 34), ought to be, This generation shall not pass away, till all these things shall be, *i. e.*, shall be fulfilling, or shall begin to be. In confirmation of this reasoning it may be observed that the phrase in Rev. i. 1, is explained on the same principle by Vitringa, Doddridge, Woodhouse, Dr. Cressener, the Jesuite Ribera, and others." (p. 313.)

Prof. George Bush, learned in the original languages, quotes the foregoing in his *Anastasis*, 2d ed., 1845, with endorsement, and of the prophecy which he thinks was to be realized in its incipient stages at the destruction of Jerusalem, writes: "We doubt not that it embraces a grand series of events—a dispensation, in fine—extending through the lapse of hundreds of years, down

to the period when the kingdoms of this world shall become the kingdom of our Lord and his Christ. But the commencement of this train of occurrences is to be dated from the destruction of Jerusalem." (p. 285.)

Rev. Hugh McNeile, the famous "Star of London," in "*Sermons on The Second Advent*," 1840, on the passage observes: "Before this generation of men pass away it will be spring; the fig-tree shall bud, the prophecy shall have a commenced fulfillment in the destruction of Jerusalem." (*The Literalist*, p. 28.)

Rev. Dr. Jenks, in *The Comprehensive Commentary*, explains the text as teaching, "There are those now alive that shall see Jerusalem destroyed, and the Jewish Church brought to an end."

Dr. J. A. Alexander, in his *Commentary*, proceeds on the assumption that our Lord's prophecy did not predict events to happen all at once, but in serial order, and verse 34 means that "In a certain sense this whole prophetic scheme should be verified before the end of the contemporary generation;" *i. e.*, one cycle of its fulfillment, but the prophecy is not exhausted of its whole prophetic import.

In the admirable *Pocket Commentary* of Jamieson, Faussett and Brown in commenting on Mark xiii. 30, the learned authors allow the meaning

to be, "The generation then existing would not pass away without seeing a *begun* fulfillment of his prediction."

Rev. F. C. Cook, Canon of Exeter, notes the striking use of *this*, *these* and *that* in verses 34 and 36, and with great propriety says, "The whole force of the words requires that they should be interpreted as contrasting the two events, not as identifying. The emphasis of the contrast rests on the two pronouns: *These* things shall take place within this generation, but *that* day is known to none but the Father. The two events are marked off." (*Com. on Matt.*)

Here ends our argument. With Mr. Boon we insist that "The verb *genētai* from *ginomai* etymologically and historically, always implies a *beginning*, never an *ending*. Surely Jesus said, *This now living generation shall not pass away, till the fulfillment of all these things in this prophecy has begun.*" (*Key*, p. 512.) And if only the *beginning*, then the burden of the great prophecy in all its wonderful details remains to extend along the centuries to the *end*, and not "this generation," but rather "that day;" not the beginning of the series, but the end brings back our ascended Lord. Lawfully and forevermore is this text rescued from the destroying grasp of the misguided and misleading expositors who cramp and belittle the

grand prediction, and crowd down and back the accomplishment of its coming event, HIS ADVENT, into the first century. Let us hear no more of the false and utterly exploded notion. God is dishonored, and Christian hope wearied by it. It is settled that Christ is yet to come. And He is coming soon.

CHAPTER XXXIII.

THE CONSUMMATION.

These glad tidings of the kingdom will be published in the whole habitable, for a testimony to all the nations.—*MATT. xxiv. 14.—The Diaglott.*

And this good tidings of the reign shall be published throughout all the world for the information of all nations.—*Dr. MacKnight, and Dr. A. Campbell.*

And this announcement of the kingdom shall be published in all the world for a testimony to all nations; and then will come the consummation.—*The Syriac.*

Then shall come the consummation.—*The Vulgate.*

The Church of Jesus saw the begun fulfillment of our Lord's wonderful prophecy,—she will soon see the end. The beginning was long ago—the end is to-day very near. "This generation" was the signal of the beginning of the expanded series of prophetic-historic events, the gospel to all nations was to signal the end. The Church knows her place in the long journey; she must point it out and utter her warning cry touching the impending consummation.

I have noted the threefold question put at Olivet, and have presented ample evidence bearing on two themes, *viz.*, the temple and nations' overthrow, and the signs of the Lord's advent. A third part of the inquiry was, What shall be the sign of the end of the age [*aionōs*]. To this the Master replies, It shall be the gospel witnessing to the nations by the Church, who is waiting for the end; and has gone forth lamp in hand to meet the heavenly Bridegroom, whose coming puts an end to the age. After the kingdom preaching in A. D. 30-34 the Jewish age ended. After the kingdom preaching and warning to the world-empires existing in the last years of time, then this age will end. It is evident therefore that the full extent and complete measure of the good news of the coming King in His kingdom will, as at the first, constitute a sign of the end. Dr. Phillip Schaff, in Lange, quotes Alford as teaching this view, and Lange endorses it. "It is the one joyful sign of the approaching end," he writes. Many of the signs had been gloomy — this one is glad. This kingdom heralding falls into its place at the point of time in the Church's history when the special signs are seen. When these occurred Christ's command was, "Know ye that the kingdom of God is nigh at hand." (Luke xxi. 31.) Hence it was never at any previous time emphatically *at hand*. Now it is in

reality *at hand* to come. "These things" here referred, *viz.*, the signs, cover the century last past, and the proclamation of the kingdom "at hand" has been sounded far and wide and loud since a half a century ago.

But as the one nation to whom the King and His kingdom was preached in the first century rejected the glad tidings then, so now the many nations of time's last years will reject the coming reign of Christ, until the Almighty Father sets his King on Zion (Psa. ii.), making his enemies his footstool, and showing forth the divine Son, as "the blessed and only Potentate, the King of kings, and Lord of lords" (1 Tim. vi. 15), whom the Gentile nations should have kissed and made peace with, lest they perish by the way, in his kindled wrath. (Psa. ii.) A joyful sign indeed is the gospel of the kingdom, but joyful only to the Bride of the King who now exults in hope of speedy redemption, and puts on her marriage robes. To-day the waiting Church proclaims "this gospel of the kingdom" *at hand* with glad expectant eye, and with an uplifted head. (Luke xxi. 28.)

The Lord's reference to the great message as the good news of the kingdom [*basileia*], and not the simple gospel of the death on the cross, plainly implies its relation to the then present message to Israel, and a connection with an approaching

kingly era. It must therefore be interpreted in the light of the facts surrounding Him who spoke the words. The gospel of the kingdom, while not excluding the cross, is sure to include the crown. It is especially joyful news of, about, and concerning an Old Testament promised heavenly kingdom, a kingdom fully foretold in Daniel, but which comes not in perfection until the King comes. Bearing in mind that the promised divine kingdom, the fifth abiding empire, is not spiritual and present, but literal and future, and that Christ will reign therein in visible splendor on the restored Davidic throne (Luke i. 32, 33), we now inquire, "What is *this* gospel of *the* KINGDOM?"

The careful student of the Bible cannot fail to notice that the gospel of the cross and its saving efficacy is not once in all the New Testament, from Acts to Revelation, styled this gospel of the kingdom. Only that form and style of it proclaimed prior to the cross is thus named. That the Lord in his total prophecy intended the whole gospel, I have no doubt. In Mark it reads, "the gospel." But Matthew has the words in a fixed definite phraseology that savors of crown and royalty, more than humiliation and crucifixion. "The gospel" is called "the gospel of God" (Rom. i. 1), the gospel of Christ (Rom. i. 16), the gos-

pel of the grace of God (Acts xx. 24), the gospel of salvation (Eph. i. 13), the glorious gospel (2 Cor. iv. 4), the everlasting gospel (Rev. xiv. 6), etc., but in no other place is it called "This gospel of the kingdom" save in our Lord's prophecy. The use of "kingdom" [*basileia*], here implies Christ's kingly right and royal majesty. And so it must be understood in all the four evangelists. He is King, but has not yet come into his own kingdom. (Luke xxiii. 42.) Moreover the definite term "*this*" refers it to a gospel then present; a near familiar message that for the limited period of our Lord's earthly ministry of three and a half years was proclaimed alone to Israel. *This* or *these*, rendered from *houtos*, is as definite as *this* in the phrase "this generation," and both terms intending something then present. Privately to his disciples Jesus foretold his cross (Matt. xx. 17-19), but not once did he proclaim it to the Jewish nation. To the nation he pressed home his claims to Kingship.

"Born King of the Jews" (Matt. ii. 2), he in person represented his kingdom, and when he and his ministers had proclaimed it, he stood in their midst, or moved among the rulers and said, as Prof. Whiting renders it, "The King is among you" or as the *Diaglott*, "God's royal majesty is among you." (Luke xvii. 21.) In no other

sense can these words be properly understood. Again and again he said to Israel, the kingdom has come "nigh unto you," but at no time did he inaugurate his visible reign over men.

And now the kingdom cry was yet warm on the lips of the ministry the King had inaugurated. The King came to his own [people], and his own received him not. (John i. 2.) He came into his own "vineyard," the land of promise (Heb. xi. 8), the old theocratic land (1 Sam. viii. 7), the land where once the Lord had his throne (1 Chron. xxix. 23), the land of which he was the heir (Matt. xxi. 38), but was cast out and killed. "Of Israel according to the flesh" Christ came: of his own, to his own, among his own. When the kingdom was said to be "nigh unto you," "within you," "at hand," "taken from you," Israel alone was meant. So expressly to that one nation was this offer that he said plainly, "I am not sent but unto the lost sheep of the house of Israel." (Matt. xv. 24.)

His kingdom message was not to Greek or Roman, "Go not into the way of the Gentiles." (Matt. x. 5.) It was not then a gospel to all nations, but only to one nation, the Jews. The King,—their King—had first of all come to them alone. It was not a gospel to all, until the King

had failed to win his own right and race; after the cross he said, go everywhere, and preach to *all*. (Mark xvi. 15, and Matt. xxviii. 19.)

Israel was the elect nation. They failed (Rom. xi. 7), and God elected another nation to possess the Kingdom. (Matt. xxi. 43.) It was what Christ and his ministers preached to Israel alone that constituted "this gospel of the reign." He urged his Kingly claims, urged the reign upon them, urged the one nation to accept him as King, urged it with the sincerity of tears (Luke xix. 41), but they would not. The King was offered Israel in a national capacity, but the common gospel of the cross and its saving power is a message to individuals. Israel hated the words, "King of the Jews," hung on the cross by Pilate, and madly cried, "We have no king but Cæsar."

At no time did he say to Israel, the kingdom is established, or set up. The Pharisees' question, *When* will the kingdom of God come, proves it had not really come. (Luke xvii. 20.) Had the kingdom then come they would not have asked, *when*. Had it come at his death, Joseph would not have been waiting for it. (Mark xv. 43.) Had it come then, the King would not have said, "Now is my kingdom not from hence. (John xviii. 36), and had the kingdom come when the Lord had risen from the dead, his Church would

not have inquired if he were then to set up the divine monarchy. (Acts i. 6.)

I question the correctness of the view that supposes if Israel had received the King, that he or the Father would *then* have set up the kingdom with that nation, as it will be set up when Christ comes again. No provision is made in sacred prophecy for such a contingency. He only offered himself as King. He gave the nation a first choice in his reign when he begins it at the end of this age. The time of the kingdom is fixed. The one chosen nation lost their golden opportunity, and the nation bringing forth the fruits of the heavenly kingdom will have the first place which Israel lost.

At Pentecost came in principle the graces and fruits of the new era, the preparatory age of the kingdom. The spiritual elements of the gracious reign were fully developed. The inward part came so far as the kingdom fruits can be contained in men. Outwardly, visibly, gloriously, completely, it is only revealed at the Lord's second coming. As Christ is now King of all loyal hearts, then when the King comes in glory, is manifested his public sovereignty as King over all. All the parables teach this. Parts of the kingdom are here; the King is yet in heaven. The time of preparation runs through this age:

In the next age the reign comes, it appears, it is set up. Like the plant the kingdom has its underground and above ground life; like the child it has its embryotic and full birth state. Now the kingdom is in embryo. The plant is growing, but we wait for it to come up into the sunlight. It is coming.

“There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom” (Matt. xvi. 28), “have seen the kingdom of God come with power” (Mark ix. 1), “see the kingdom of God.” (Luke ix. 27.) These words of the King have been forced to teach that both the King in his second advent, and the kingdom in its setting up transpired at some time early in the first century. But all was accomplished in the narrated event that immediately follows. Rightly understood and explained the rare transfiguration scene sustains and confirms our belief in the future personal coming and reign. It is by some regarded as obscure and meaningless; on the contrary it is transparently plain, big with meaning, and strikingly significant. It exactly fulfilled the promise of the vision.

The transfiguration was more than a figure, more than a symbol, more than a picture; it was a representation, a specimen; an objective reality of the coming kingdom. It was no spiritual, mysti-

cal thing; they were to "*see*" it, and they were "eye-witnesses." (2 Pet. ii. 16.) The Messiah was not the Father, but the Son. Yet he said, "He that hath seen me hath seen the Father. (John xiv. 9.) The Son represented the Father. He was an image of the Father. He was a specimen of the Father. Even so he that saw the transfigured Christ and his celestial surroundings, saw the kingly Son of man and his kingdom. "Some," not all, were to see it. If Pentecost was meant, why say *some*, a selected few, when probably a majority of those present lived to see Pentecost, only several years after? Moreover at Pentecost the Holy Spirit came, but that is never called, "The Son of man." I insist that all the promise was met in the spectacular scene on the mount. The chosen three saw the model and specimen of the kingdom that shall be.

First, the changed Christ who by a miracle was transformed and passed over into his present and coming glory. The King wore his spotless, shining robes. Then summoned from the grave Moses, the risen saint and sample of all the pious dead who shall live again at the last day. Then, called down from the heavens, where God had hidden him, came Elijah, who never died, representing all who at Christ's coming shall be translated, to meet him in the air. The place was an

elevation high and lifted up, and stood as a specimen of the exalted earth, when he comes to reign on it. It was a "*holy* mount," a sample of the sacred eternal kingdom, when all sin is gathered out. The "excellent glory" stood as a specimen of the glory of God, that shall one day fill all the earth, when the King of glory comes back to it. Not a feature in the tableau or active type was wanting. The approving voice from the cloud, the shining radiance of the transformed One, the high and holy personages in attendance, the throne-like mount, the sacred ground, the majesty, the post-resurrection aspect, the smile of God, the happy spectators, all, all apart from an evil world, visibly, truly, really set forth the coming kingdom. And there was tangibility about it all. O blessed indeed is "the glad tidings of the reign" that salute our ears!

"The transfiguration," says Dr. Gill, "was a confirming evidence that he will come again with power and glory." "It constitutes a prophecy of the future glory of his people after the resurrection," writes Dr. William Smith. "It was a specimen and mysterious sample of his coming again, and its attendant glory," writes Drs. Fausset and Brown. All this is so plain that men should be ashamed of the old error, and cease to talk about a Pentecost (A. D. 34), and a Jerusalem (A. D.

70) second advent, and look in earnest for that blessed hope and glorious appearing of the Bridegroom.

The rejected, insulted King will come again, and the last witnessing of the Church to the nations will be like the first. It is not alone the glad song of all the centuries of his absence that He died on the cross for lost men, but it is this with something more. It is the old song of the exultant multitude, who, failing to see the cross, when the Kingly heir came riding into Jerusalem shouted, Behold the King, and the kingdom! The tenor of the proclamation to "all nations" must and will be like this to the one nation, admonitory, adventual, and royal. And "*this* gospel," a designation he nowhere else uses, most obviously refers to the distinctive and special message given to the twelve (Matt. x. 7), and the seventy (Luke x. 9) to herald all through Judea (but nowhere else, Matt. x. 5, 6) to the one nation of Israel alone, and it ran before his steps into nearly all the cities (Matt. x. 23), in his onward movement to enter the Jewish capital as King. Then it was with the object of persuading one nation to acknowledge him as rightful King and heir to David's throne, and now its object is to persuade all the kings and potentates to own his sovereign right to come and reign. It is certain, then, that Christ did not intend at

that advent to establish his visible kingdom, but offered Israel the first chance in it, when it should come. Being rejected, Israel was left desolate. (Matt. xxiii. 38.)

“Ye shall not have gone over the cities of Israel, till the Son of man be come.” (Matt. x. 23.) This passage has been sadly perverted to teach the occurrence of the Lord’s second advent during the times of the apostles. It has no reference whatever to the return of our Lord in that century, or to his coming in the clouds of heaven, but without doubt relates to the first coming of Zion’s King to Israel in the various Jewish cities, and finally and more especially to Jerusalem, the seat of Zion, in fulfillment of an Old Testament prophecy (Isa. lxii. 11), and was fully accomplished prior to our Lord’s crucifixion and ascension.

The interpretation and application is very simple. The Lord had sent out twelve (Matt. x. 5, Mark vi. 7), and then seventy laborers. (Luke x. 1.) All the eighty-two preachers were to go in couples; go into towns and cities, preach the kingdom tidings, and prepare the way of the Lord and King. He was to follow them,—they were to go before and herald him. He was the King of the expected kingdom. (Luke xix. 11.) The divine command was that the forty-two couples of heralds go “Into every city and place, whither he

himself would come." (Luke x. 1.) "And they went out, and preached." (Mark vi. 12.) Having proclaimed his approach they would then return to the king. (Luke ix. 10.) Meanwhile the king was moving on from city to city, to the place of final entrance and crisis at the capital. This was understood, and the development of the Messianic kingdom was earnestly expected. The harvest field was wide. They would have no time, perhaps, to visit and warn every city in Judea; they must economize the time. He said, You cannot reach all the cities ere I, who am coming after you, shall overtake and meet you at the place of kingly rendezvous.

They at last came together. "*They thought* the kingdom of God would immediately appear." (Luke xix. 11.) The King undeceived the disciples. But in happy crowds they stood before Jerusalem's gates. It was the day of kingly *dénouement*. The King who was the Son of man came to Zion. The multitude shouted him King. They cried, "Blessed be the King that cometh." (Luke xix. 38.) And now the Son of man has come. But his own to whom he came received him not. The word "come" in the passage we are unfolding has no more force than it has in Luke x. 1, and the phrase "whither he himself would *come*" met and fulfilled the words "till the

Son of man be *come*." There is no fixed doctrinal sense to the term "come" in the text to force it in this place to intend Christ's second coming. He was the Son of man, and wherever he came there the Son of man came—but by no means in the clouds of heaven to judgment.

The passage is therefore a first advent, and not a second advent text. And they but stultify themselves and blind their readers, who imagine from reading this plain passage that our Lord would thereby teach that he would make his second advent before he had completed his first. It is by rejecting the personal reign that men are blind to the meaning of such passages as those I am now considering. When that is accepted, it is a key that unlocks the mysteries of the kingdom of heaven. But never again subsequent to the rejection of the King did that one nation have it said to them the kingdom of God is *nigh to you*. In that form its proclamation ceased; utterly ceased. It ended at the national betrayal and crucifixion. When the crucified King rose from the dead its proclamation was not resumed. Now came the offer of salvation to all. The rejected King took another throne "from henceforth expecting till his enemies (whether Jew or Gentile) be made his footstool." His waiting time is nearly ended.

As it was then so it is now a witnessing gospel,

viz., a witness or testimony against the world, warning it of the coming end of earthly rule, and a witness for Christ and his Church, the flock who are now and soon to possess the kingdom. As Israel was warned before his end, so the Gentile nations must hear a final warning, before their end comes. They must as nations—not as individuals—hear the news of the approach of the great King. The warning will go from nation to nation. That under the maddening inspiration of the war-inciting demon-spirits, which go out to the last earthly kings to persuade them to turn away from the claims of Christ and antagonize him, these sovereigns will reject the coming King, is made clear in that all the warring armies of the world are found under arms, and in hostile array against Christ, the King of kings, at his last coming. (Rev. xvi. 12–15 compared with Rev. vi. 15–17, and xvii. 14 with xix. 15–21.)

This final warning of the nations is also fully set forth in the symbol of Rev. xiv. 6, 7. Here a class of messengers represented by the flying angel announce the presence of the great judgment season. The final publishers of the gospel of the kingdom, and the messengers of the judgment are one and the same, and like the first, this last is world-wide. All the great world of political systems hear it. “Fear God,” is the mighty cry that

burdens the air; fear Him for judgment impends. It is the age-lasting (*aionion*) glad tidings, but it is shaded with retribution. The angel-bearer of the gospel, of the kingly and judgment era, is on the wing until the very last pealing note of the gospel of the kingdom is sounded. Then the age ends, the great consummation is reached.

By some expositors the witnessing gospel and judgment cry are forced to signify a world-converting gospel. It is not stated to be such. It may convert some, but its stated object is to "witness." A witness does not always convince by his testimony. The testimony to be borne is of a kingdom, or rather the kingdom amply foretold in Daniel's seventh chapter. That it will not convert is proven by the sorrowful question as to whether the Son of man will find faith on earth "when he cometh." (Luke xviii. 8.) The testimony must be mainly a presentation of Christ's claims to the emperors of the world. He therefore who forces the words to mean the conversion of all the evil world to the reception of Christ as Saviour and King, wrests their meaning. The world is not to be saved, but it is to be preached to and warned. And this warning is the Church's last work. She must be in haste to do it.

And this glad but monitory gospel is the great last moral sign that comes in after the post tribu-

lation signs, and falling in along the years of the later special signs, and rushing to the close amidst the waiting of the virgins for the marriage, and the general apprehensions of coming disaster to our world. I have said that it could not be accomplished during the great tribulation, when the Church was wearing her sackcloth robes, crushed to the earth and wading in blood. But when the pressure from the hating nations was removed, at once with the elastic vigor of those whose souls are energized by the Spirit of God, the Church of Jesus took up a century ago missions, took up the ignored Bible, took up Sunday Schools, took up her last work of world-warning. To-day all Christian enterprise, all gospel evangelism, all biblical instruction, all saving agencies are prosecuted with a rapidity and power never previously beheld. Again, as of old the very children cry, The King cometh! Missionary enterprise planning and pushing its magnificent operations on more enlightened grounds, abandons the old fallacious cry, Let us convert the world—for it knows the evil world *will not* be converted,—and toiling to finish the work ere the dawn of A. D. 1900, exclaims, We must “*warn all men.*” This is indeed apostolic. On the wings of steam and electricity the *last message* is flying, and in the opinion of the foremost missionaries and best informed work-

ers the warning can and will be finished by or before 1900. *Then cometh the end.* Even now there is scarcely either a nation, a kingdom, a dynasty, a civilized centre, a city, or an island on the globe, but what has been warned; not a land under the sun, but what has heard of the cross and the crown of our coming King.

As of old ere an age ended, and as a sign of its near ending the glad news of an approaching King rang out on the oriental air, and ran over the eastern hills when eighty-four preachers—John, Jesus, the twelve, and the seventy—proclaimed the appearance of the great King, so again after long ages a great company was to take up the same theme, utter loudly the old Kingly cry, and say to the nations, The King cometh! The kingdom is at hand! The last Church will repeat the message of the first Church, repeat it as a song in the night: she will repeat it joyfully as she goes forth to meet the King. It is “the recurrence of doctrine.” It is “history repeating itself.” And the Bride is doing this work to-day as never before. It is her calling. It is her glad mission. The burden of her message is as ever the cross, but it is with the inspiring added story of the crown. Over against the scoffing infidelity of an age that denies both Christ’s lordship and his coming, and sneeringly asks, Where is the long foretold and promised

advent, is put "*this* good news of the kingdom," and the world-wide, waiting, watching, worshipping, working elect are shouting it in the ears of the nations. It is the old, early cry, the "*this* gospel," "this that you have been preaching," as the Master would say, the cry, The King cometh, and with him the kingdom!

Let the bearers of the witness go mightily forth. Let the heralds fly. The best exegetes, the best biblical critics, the best students of sacred prophecy, the best missionaries, the best evangelists, the best revivalists, the most noted pastors, the best informed foremost Christian men and women on the globe to-day *are looking for Christ's speedy coming*. Hot steam, electric fire, and mystic forces speed on the great voice, the loud Maranatha, which, says Herder, is sounded all through the last Revelation. And now not alone eighty-four as at the first, but thousands, and hundreds of thousands in all the world proclaim it. When once this specific witnessing for Christ, and against the usurping nationalities (now in a spasm of military madness) is accomplished, *then shall the end come*. Solemn words. Let them burn into the heart, for the hour of the evil world's midnight is the hour of the Bride's waiting, and the hour also of the great cry, "Behold, the Bridegroom!"

While it is called to-day, the manly man and

the beautiful woman, the king and the pauper, the statesman and the churl, the noble and the slave, the scholar and the simple, those in place and power, and those low down under the feet of tyrants, ruler and ruled, high and low, in all lands and under every sun, in palaces and cottages, on land and on the sea; all, all are by overwhelming evidence furnished in sovereign love, called to fear God, and give glory to him, for the hour of his judgment is come. A few more rising and setting suns and the waning solemn years of this fast closing age will be ended, a new age will begin, all then is over: now comes the great consummation!

“Time gone, the righteous saved, the wicked damned,
And God’s eternal government approved.”

But oh, a place in the kingdom, shall we find it? A seat on the throne, shall we win it? Reader, in saying farewell, I repeat to you the words of Dr. Albert Barnes, “Let us look for the coming of the Lord: All that we hope for depends on his reappearing.” Farewell.

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